



Joseph Baird

1928



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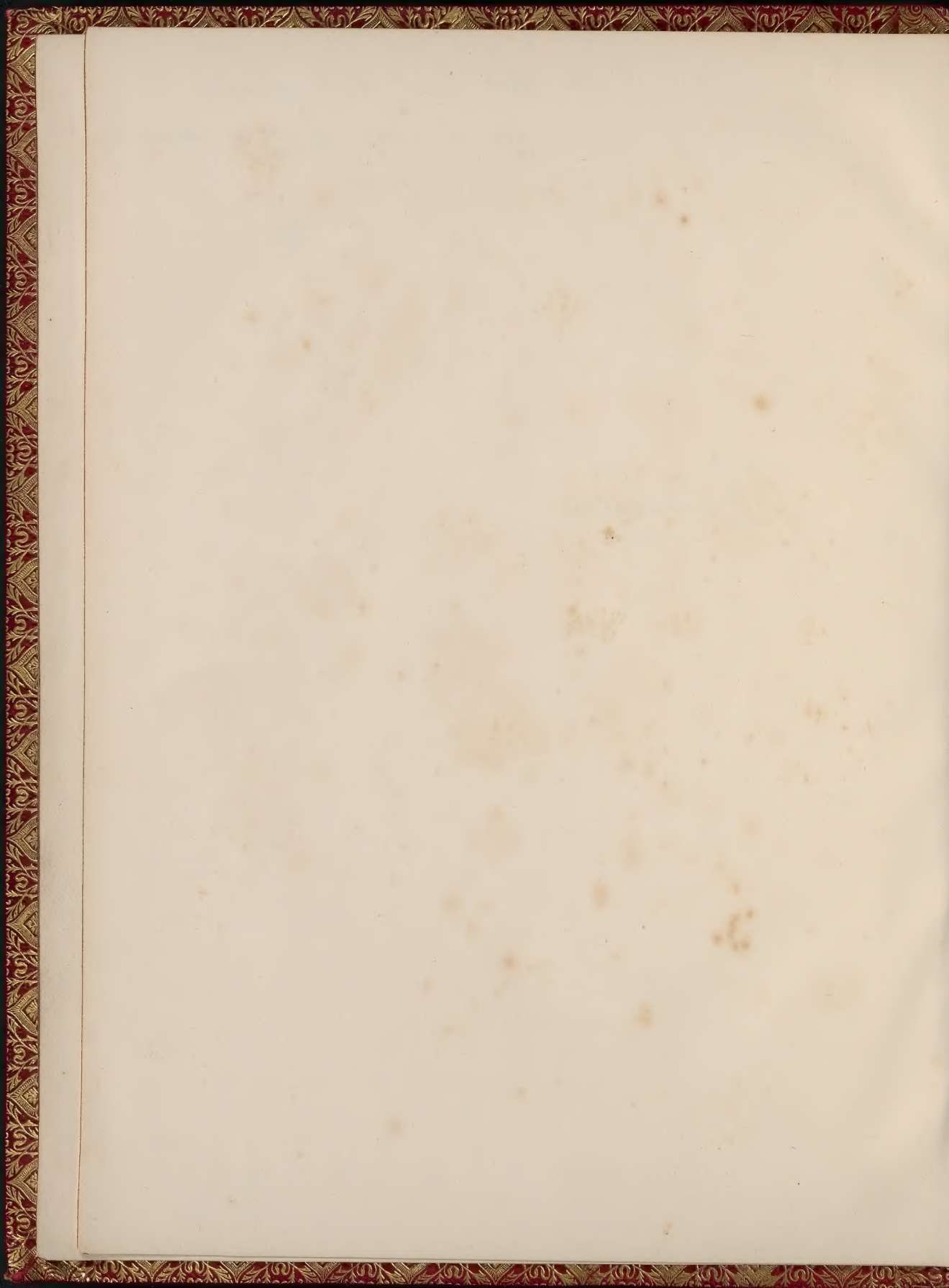


With love and best wishes  
for a very happy Birthday  
from  
Harry.

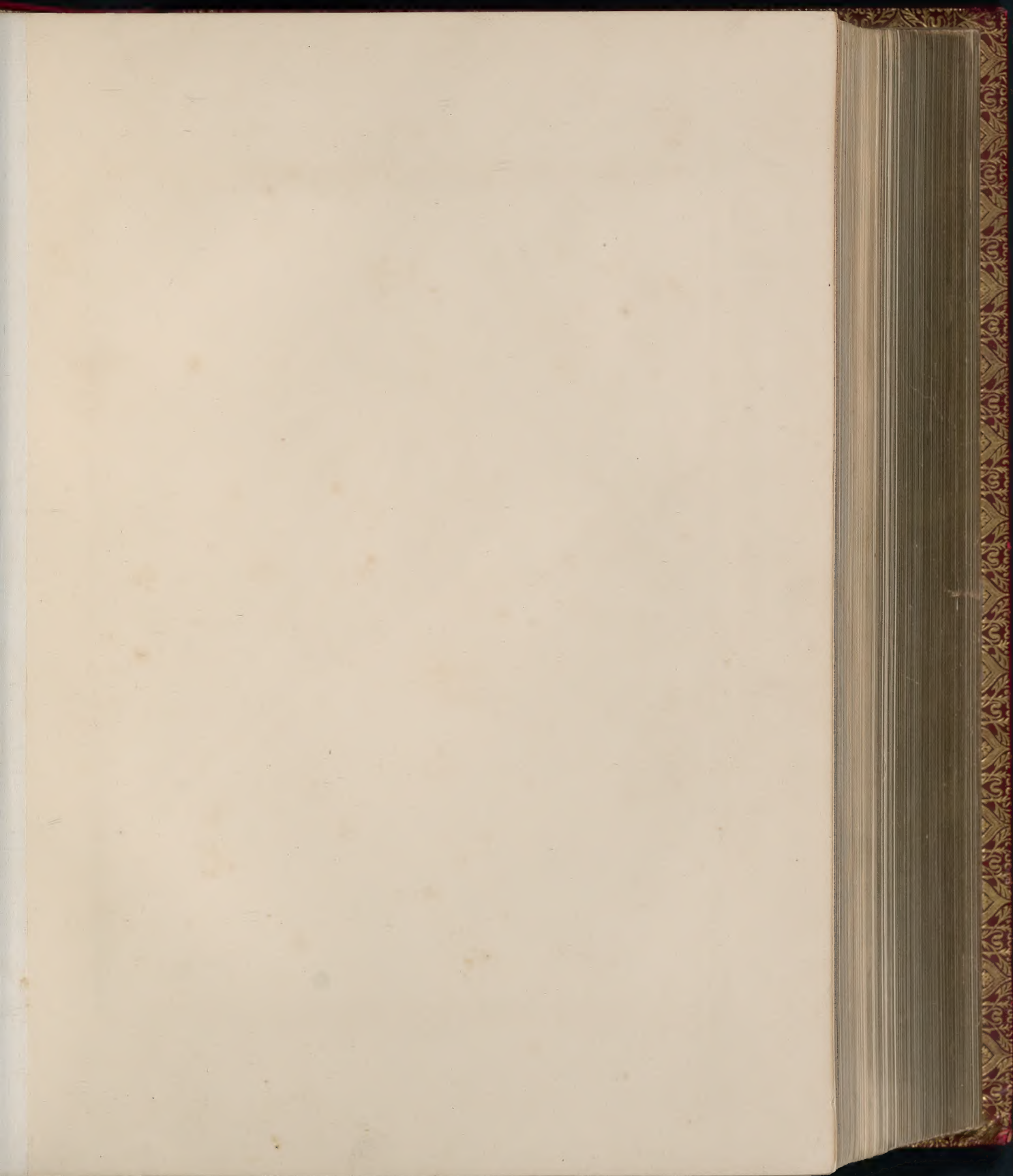
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THE AFTERGLOW.



# PICTURESQUE CEYLON

AND

## ITS RUINED CITIES

BY

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*Member of the Royal Asiatic Society*

*A NEW EDITION*

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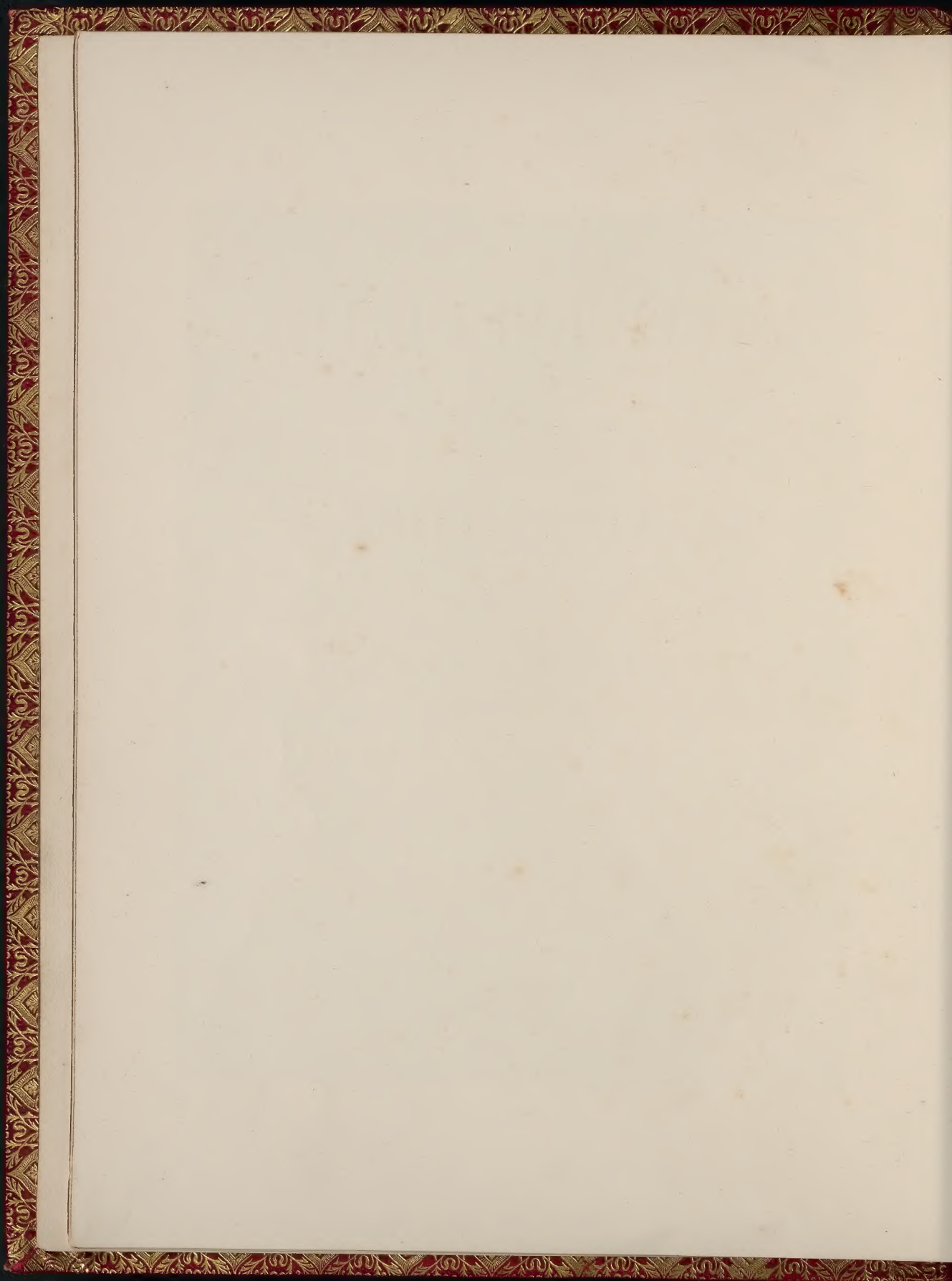
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1903

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PART I.

Colombo and the Kelani Valley.

PART II.

Kandy and Peradeniya.

PART III.

Nuwara Eliya and Adam's Peak.

PART IV.

THE RUINED CITIES.



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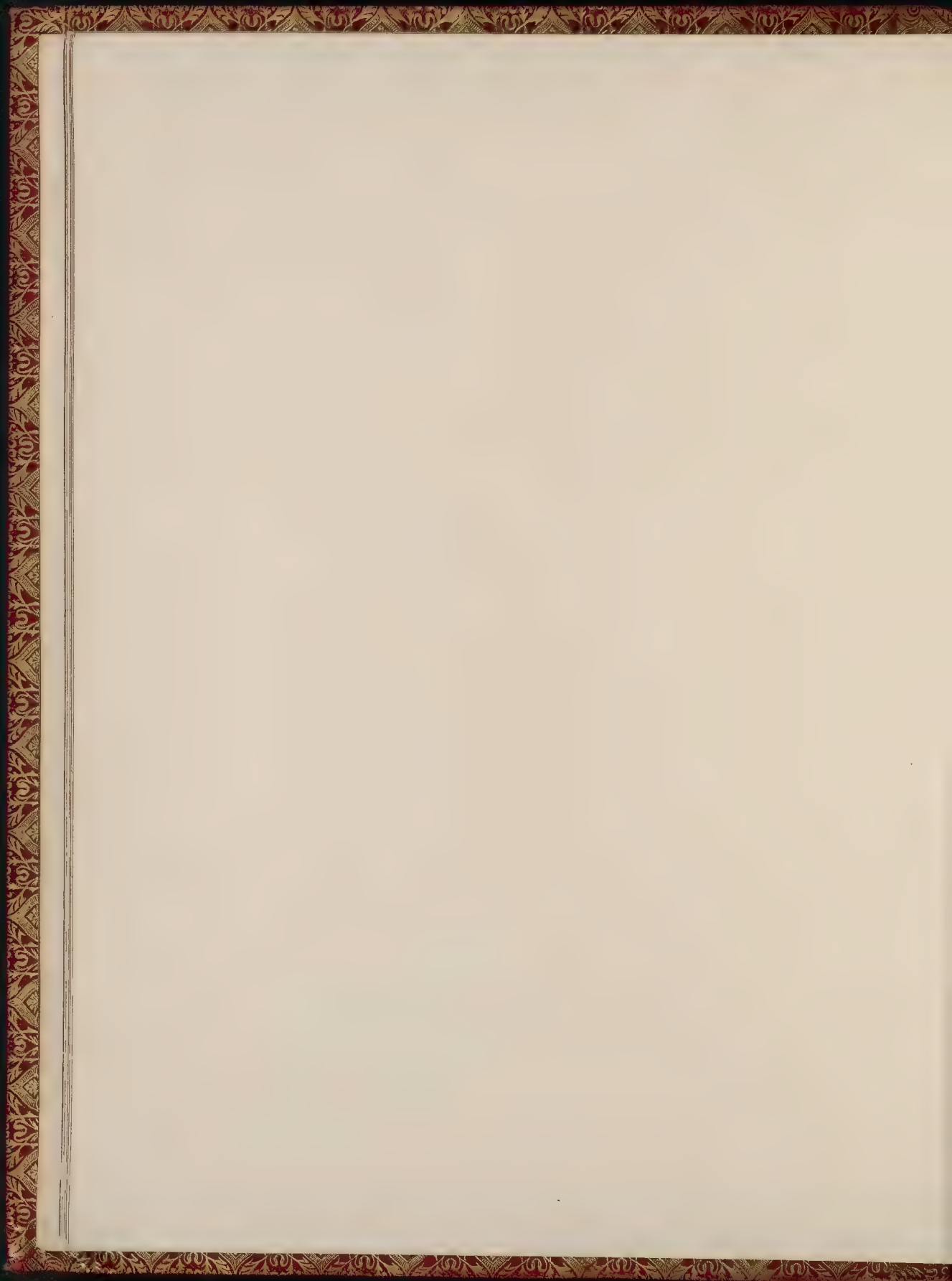
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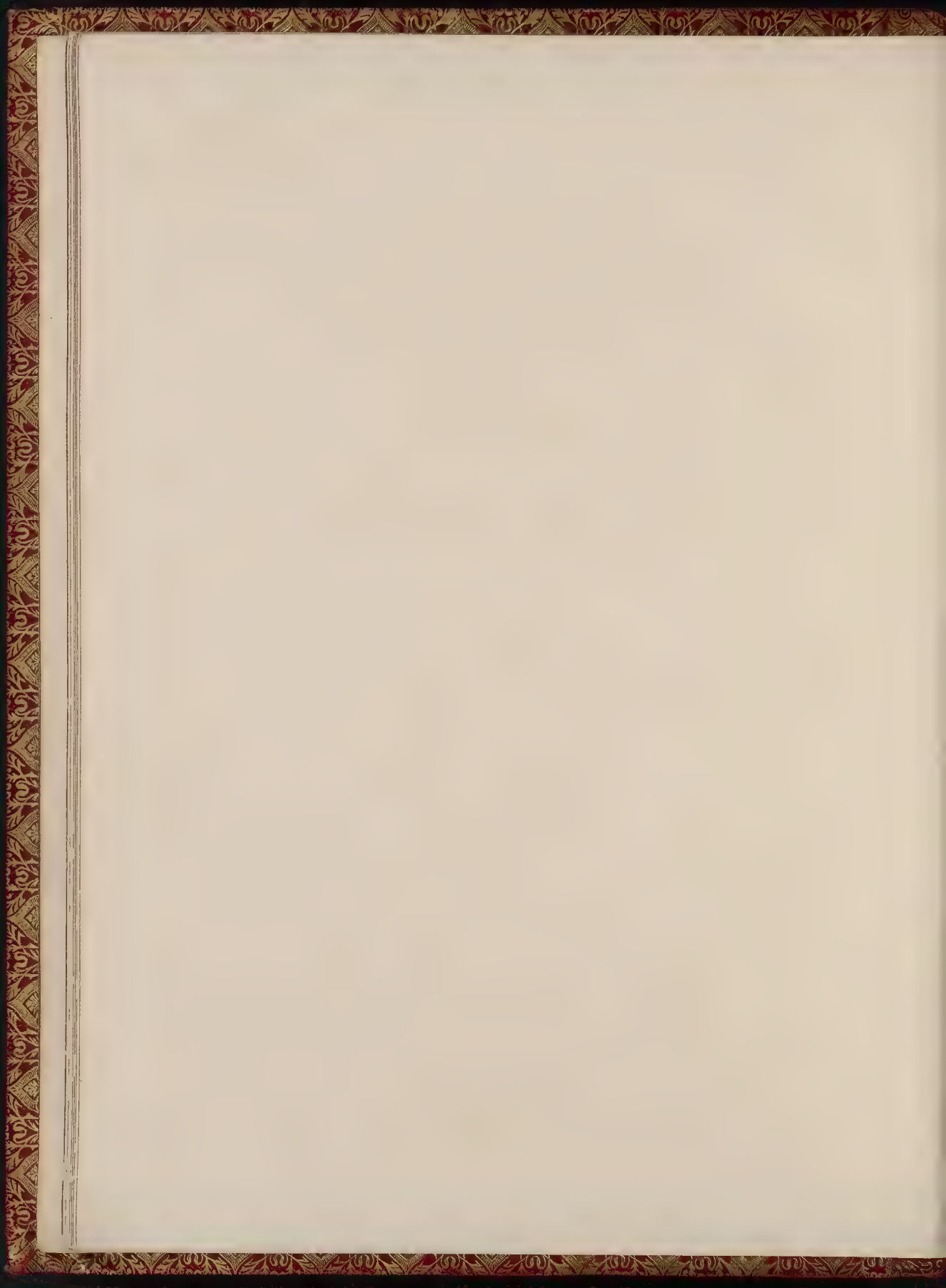




PART I.

Colombo and the Kelani Valley.









## CHAPTER I.

### COLOMBO.

**T**HE folly of attempting to describe Ceylon is generally admitted. No words, indeed, can give a correct impression of the wild and magnificent flora of the island, or of the scenes of native life so perfectly harmonising with it; nor can the best pictures which modern art can produce awaken the full amount of admiration which the places themselves never fail to arouse. Nevertheless, some real idea of a place can be gained by the help of pictorial illustrations which are true to nature. Those presented to the reader in this work are faithful in all detail and depict such scenes only as the traveller is likely to witness.

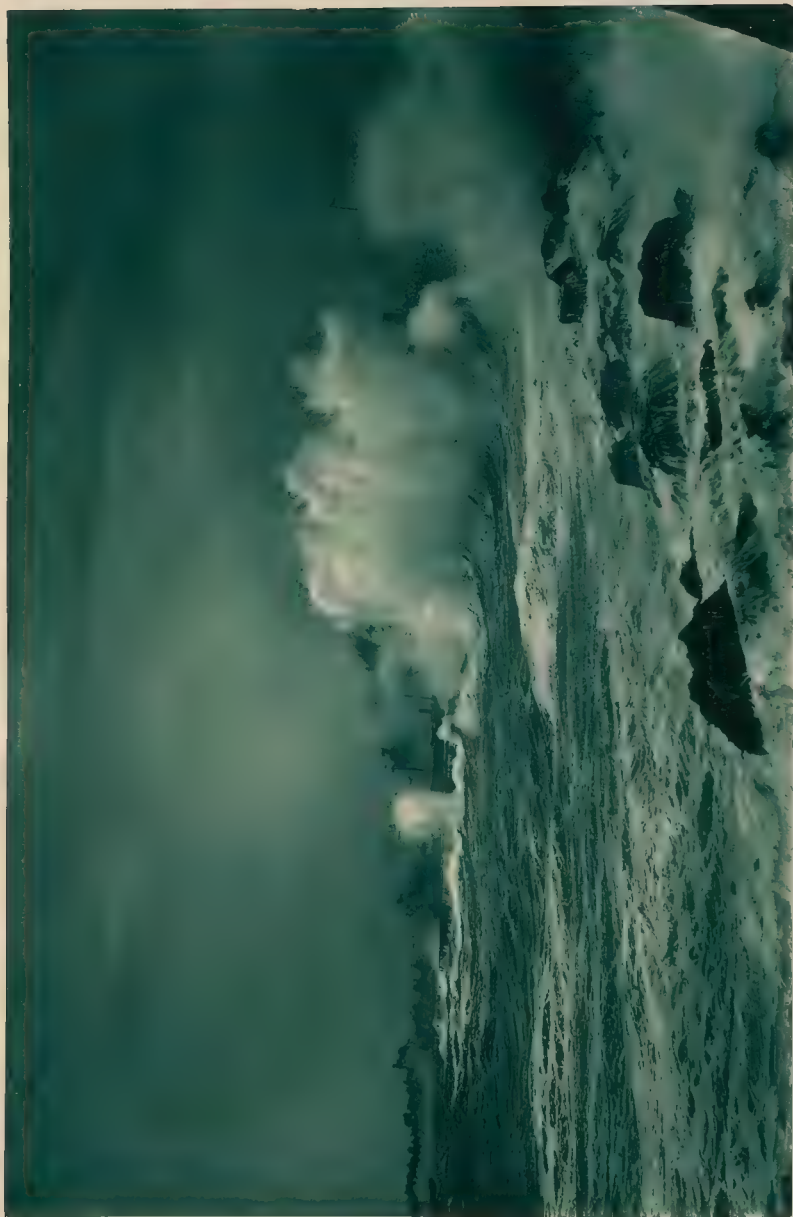
To the early riser who has the good fortune to arrive off the coast of Colombo at break of day the first scene that unfolds itself is one of unique beauty. He beholds first the mountain zone rising in one mighty upheaval from the plains, capped in the centre by the venerated peak named after our first parent. The mists are as yet lying in the valleys, and the cool blue tones above them give us the true contour of those fertile mountains upon which millions of tea bushes are flourishing. At

different elevations there are four extensive ledges which appear to rise abruptly from the base, and from these a number of lofty mountains raise their rugged brows to the height of 5,000 to 8,000 feet. Here we get the best idea of the formation of those highlands which we shall presently explore, and with whose deep ravines and grassy plains, dense forests and open valleys, gentle streams and roaring cataracts, besides their myriads of acres of tea, we hope to have a more intimate acquaintance.

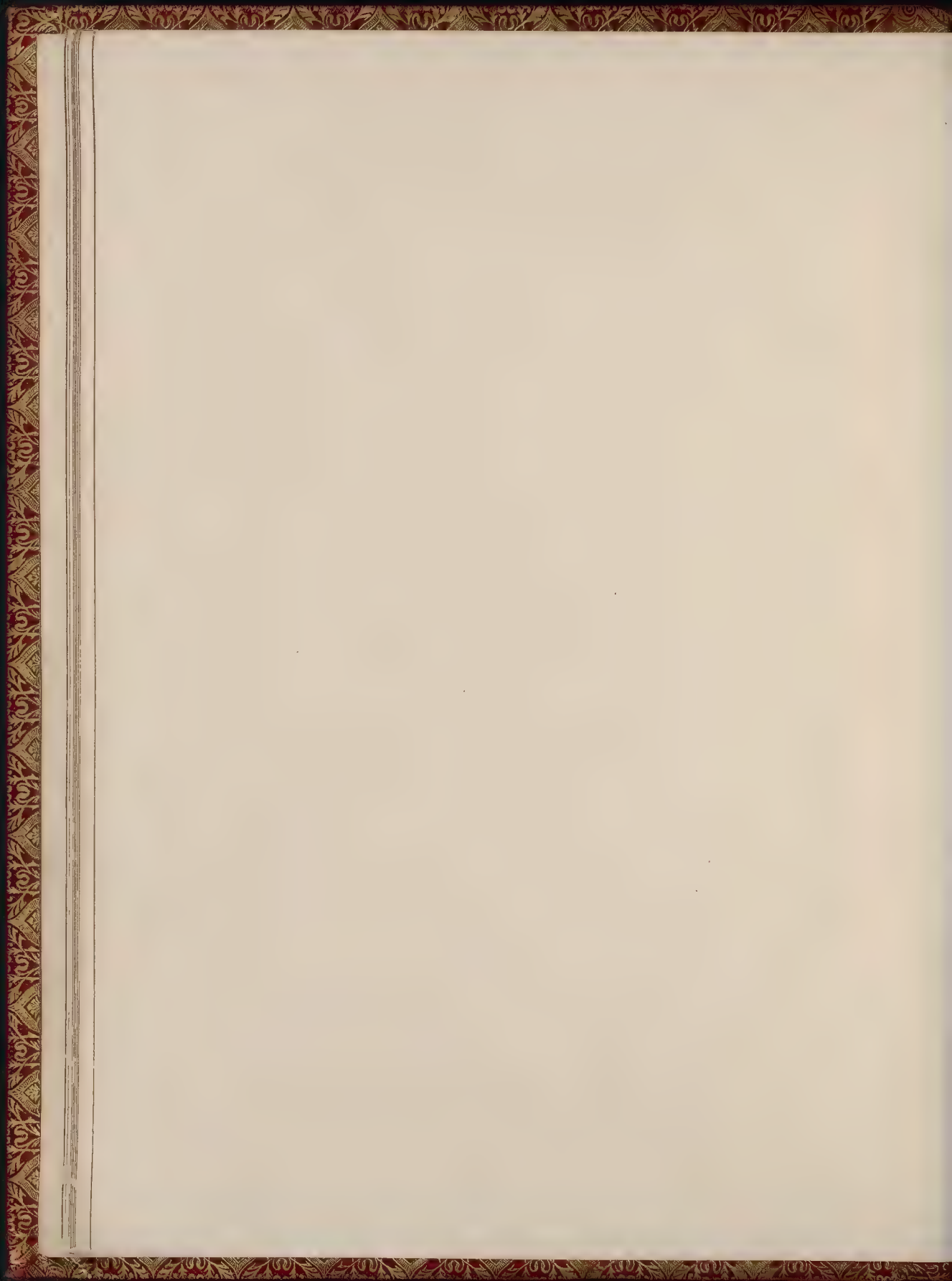
As we approach nearer and nearer the mists rise, attracted by the rays of the rising sun, and a scene of verdant loveliness is disclosed which brings a welcome contrast to the parched and barren shores we have left behind at Suez and Aden. The mountains are now lost to view and the details of the palm-fringed shore gradually increase as we steam towards the harbour, until at length the eye is filled by the intense luxuriance of the life and light that combine to greet us.

As we enter the harbour we glance for a moment at the noble breakwater which the genius of Sir John Coode fixed so firmly in the ocean bed that year after year it withstands the fury of monsoons which hurl their terrific mountains of sea against its ever resisting mass of concrete. The construction of this breakwater was begun in the year of the Prince of Wales' visit to Ceylon, 1875, and his Royal Highness laid the foundation stone. It is 4,000 feet long and shelters a water area of 500 acres. Although it forms but a part of the complete scheme of a harbour and graving dock, it has been of immense value to the colony, not only in protecting from the fury of the elements the ships that bring our foreign supplies and carry away our produce; but in attracting the shipping of the eastern world, and of the colonies, by the convenience it offers as a coaling station and entrepôt for exchange of passengers. The northern arm and graving dock, both of which are now in course of construction, will perfect the accommodation, and give to Colombo one of the largest and safest artificial harbours in the world. The





THE PEAKWATER OF COLORED.





shipping trade now carried on within this port would have been impossible in the seventies when every vessel was compelled to anchor in the open roadstead, and to embark and discharge in sea that was often rough and sometimes dangerous.

But we have now arrived within the harbour and our attention is arrested by many quaint scenes. A multitude of canoes from the shore are making for our vessel. Their singular form immediately excites our interest. Each is constructed from the trunk of a tree, which is first hollowed out and then levelled at the top. Safe balance is secured by an outrigger attachment, which consists of two poles of wood extending at right angles to a distance of about ten feet from the body of the boat, and connected at the ends by a float. Our illustration facing page 4 will give a better idea of them than verbal description. Boats of this build are used almost universally by the Singhalese for fishing and for passenger traffic. They withstand the roughest sea, and literally fly before the breeze. As each steamer drops anchor within the breakwater of Colombo these curious craft crowd around, many of them bringing traders laden with precious stones to be offered at double or treble their value to unwary passengers; others plying for the hire of their boats to take passengers ashore; some with dusky Tamils, who sing unceasingly to the plash of their oars; many with comely Singhalese of lighter complexion, their long hair twisted into a thick knot surmounted by a tortoiseshell comb, giving them a curiously feminine appearance; some with Indo-Arab traders in their quaint costumes of many colours, and their shaven heads crowned with tall plaited brimless hats of many-coloured silks. This motley fleet is the first novelty that claims attention upon arrival in the harbour of Colombo.

Our next proceeding is to go ashore where we have no sooner set our foot than we are impressed with the luxurious aspect of the place. The streets are broad; the roads are good; the merchants' offices and stores are capacious and in many instances

possess considerable architectural merit, while the hotels are infinitely superior to any others in the East, a matter of no small interest and importance to the traveller and resident alike. The Grand Oriental Hotel commands the best view of the harbour and shipping. It will repay us to ascend to its upper balconies where we shall get some idea of shipping operations in the gorgeous East.

Hundreds of pairs of Indian humped-bulls are drawing down thousands of chests of Ceylon tea; Tamil and Singhalese coolies are receiving it into boats and conveying it to the steamers. Every stroke of work ashore or of oar afloat is accompanied by an inordinate amount of jabber. The tongue of the harbour coolly seems to move automatically, but we are told that the soft tones which he ejaculates could not be translated into English: there are no words or phrases sufficiently shocking for the purpose. However as we do not understand him we are not offended; while his methods and proceedings amuse us.

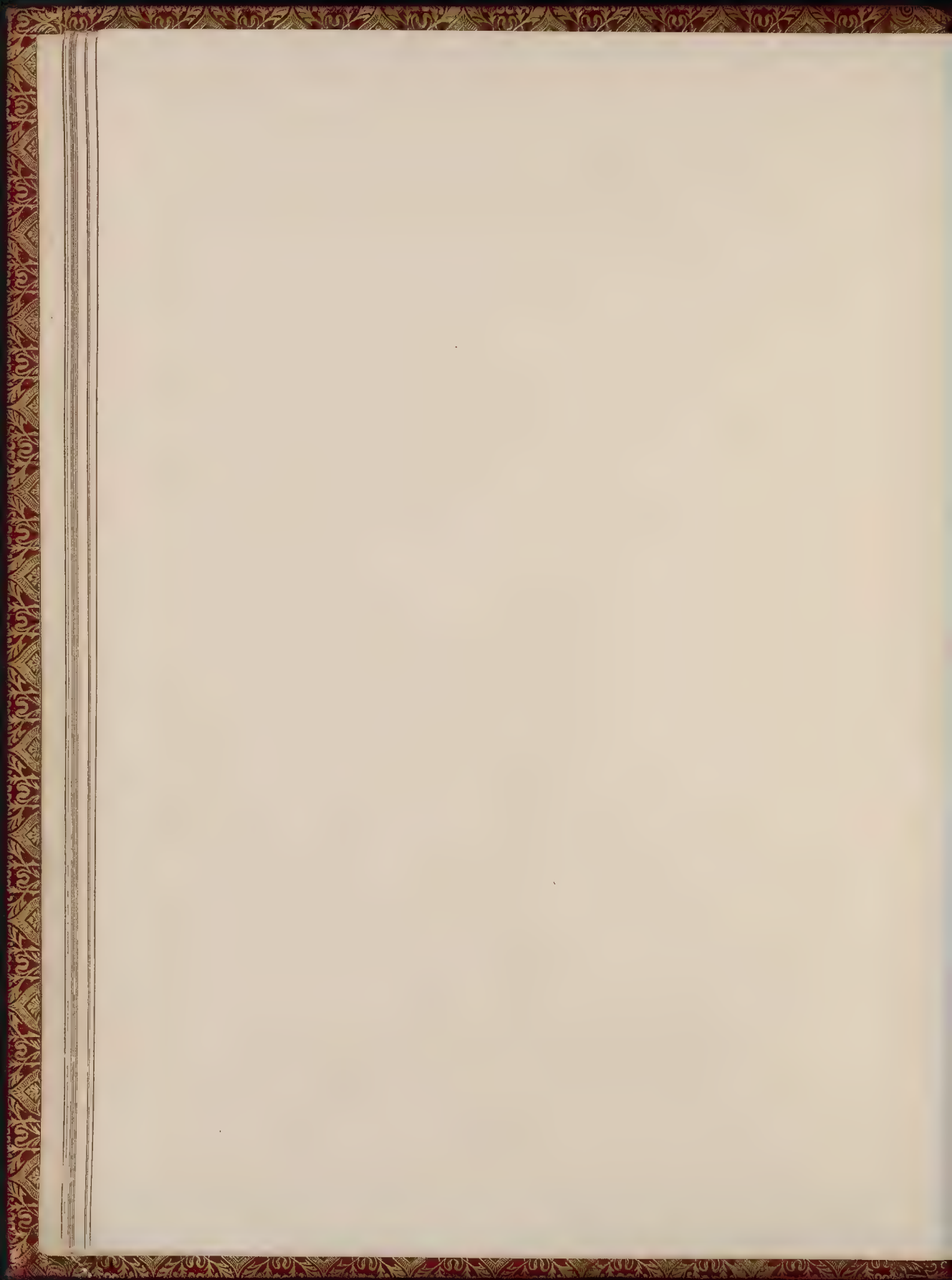
Ceylon being ethnographically part of India many customs are alike in both, and amongst them is the one of separate business localities for natives and Europeans. We therefore find in Colombo a large area occupied almost exclusively by Government and merchants' offices; the Queen's House, the residence of the Governor of the Colony; and the military quarters. The last named consist of blocks of handsome barracks, unequalled in any other part of the East in point of healthy situation, design and construction. This part of Colombo, which consists of a block of about half a dozen fine streets, is known as the Fort, although there is nothing visible now to suggest that title. It was such, however, in earlier times, and we may pause for a moment to enquire briefly into its history.

About the year 1505 the Portuguese landed at Colombo and built stores and factories for trading purposes. Kotte, six miles distant, was then the seat of native government and it is doubtful whether Colombo itself was more than a coast village





OUTER COAST CANOES.





of modest thatched huts. Under the Portuguese, however, it must have rapidly developed in importance and extent. They soon constructed works to protect their factories, and as the latter extended they increased and strengthened their fort until its walls mounted two hundred guns and was impregnable to the native army of 50,000 men and 2,000 elephants which besieged it for two years. But it was not until the Dutch had ousted the Portuguese from Ceylon that the splendid fort which the British have gradually demolished was constructed. Within the last thirty years the massive walls have disappeared; the moat has been filled in and upon the site of the great eighteenth century fortress has risen the "Fort" of to-day, a compact commercial city.

The settlements of both Portuguese and Dutch were limited to a string of forts and factories around the coast with small seaboard territories. At Jaffna, Galle, Trincomali and other coast towns the remains of these give a very good impression of the excellence of Dutch masonry.

The streets of the Fort are broad and well kept, and the buildings are fine. Queen Street is perhaps the most attractive, and in it are to be found the residence of the Governor of the colony, some of the principal banks, the lighthouse, and many merchants' offices. The roads, which are made of dark red cabook, are delightfully shaded by Suriya trees. A combination of colour is thus formed which is most effective in softening the tropical glare, and renders it possible to look upon the surrounding objects with comfort, even under the powerful rays of the mid-day sun. The Suriya tree (*Thespesia Populnea*) flowers profusely with delicate primrose-coloured blossoms, large and showy, changing to purple as they fade. In form they somewhat resemble the single scarlet hibiscus. In some of the streets the charm of variety has been attained by the introduction of other beautiful shade trees amongst the Suriyas. Our illustration facing page 6 will give a better idea of the streets of the

Fort than mere verbal description. Here will be noticed the lighthouse, from the top of which the energetic traveller may obtain a view grand enough to compensate for the inconvenience which an ascent in such intense moist heat will certainly occasion.

The business of the colony both legislative and commercial is chiefly transacted in the Fort. In the early days of the British rule the annual imports amounted to about £250,000. They are now about five millions. During the same period the revenue has risen from £226,000 to about one and a half million. In the early days there were no banks, no good roads or bridges, very few schools, no hospitals, only four post offices, and no newspapers. There are now fourteen important exchange and deposit banks and banking agencies doing an annual sum of business amounting to about seventy millions of rupees, fifteen hundred miles of splendid metalled roads, countless good bridges, more than two thousand schools, upwards of a hundred hospitals and dispensaries, two hundred and fifty post offices, thirty-six newspapers and periodicals, and nearly five millions of acres of land under cultivation. The shipping entered and cleared in the course of the year amounts to nearly six millions of tons, as against seventy-five thousand in the early part of the century.

From this recital of figures some idea may be gathered of the importance of the Fort as a business quarter, and of the present flourishing condition of the colony of Ceylon.

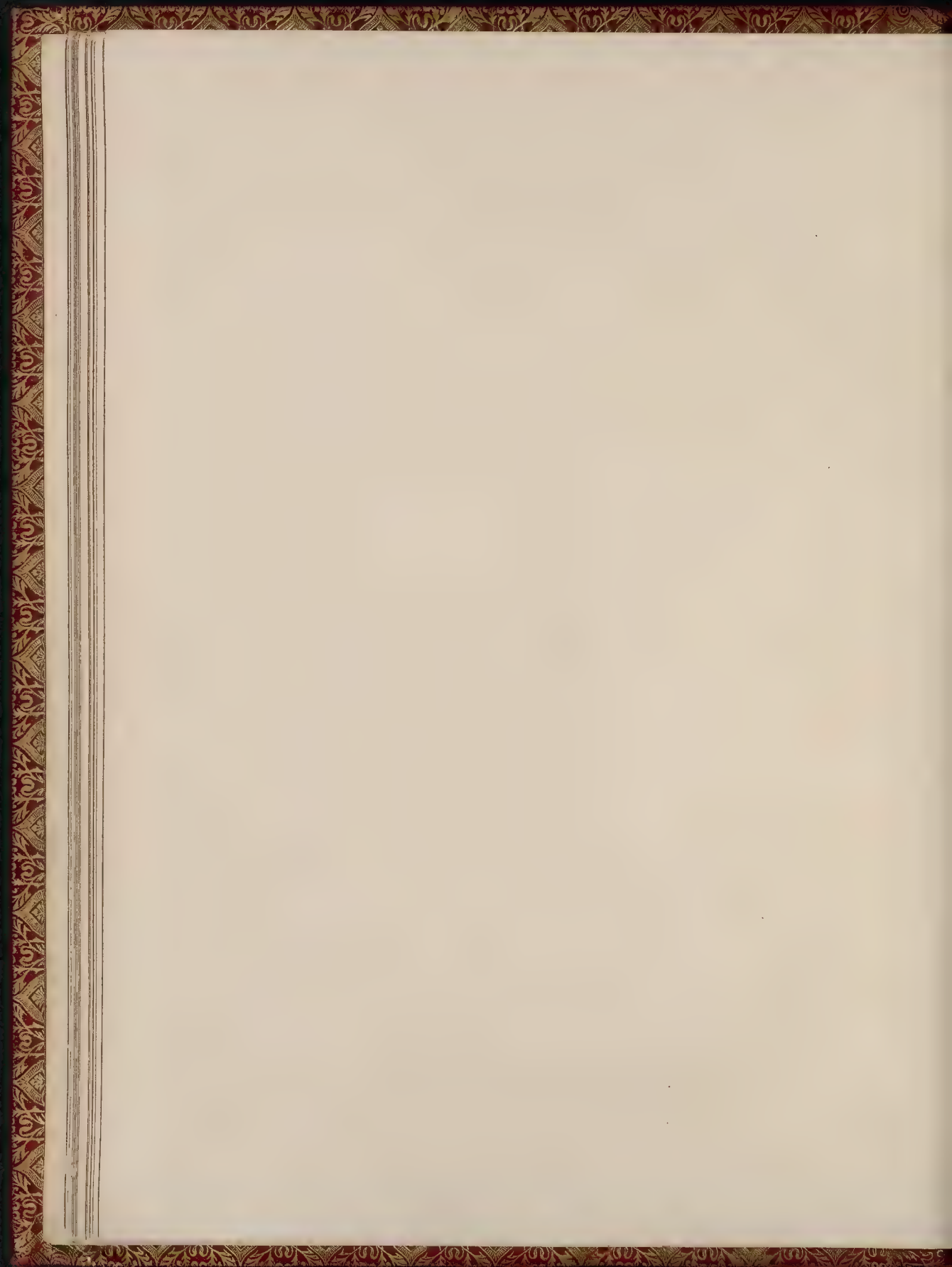


THE POST OFFICE, COLOMBO.





VIEW OF THE STREET AND MINARET, SINGAPORE.







interior of their houses and stalls. The handicraftsman works serenely in his open shed, sometimes even in the open street; women are occupied in their most domestic affairs unveiled from the glance of the curious passer-by, and tiny children, clothed only in the rich tints of their own complexions, sport amongst the traffic. All this harmonises charmingly with the conditions of climate and the nature of the people. The heat renders clothing uncomfortable, and closed-up dwellings unendurable.

The street view here presented, having been taken from within a closed carriage, has not suffered from any excitement caused by the presence of a camera. On the left of the picture is a kitchen cooly with marketing basket on his head, while standing near is his superior servant, the appu, or butler, dressed in a white comboy and black jacket. The appu comes daily to the Pettah for marketing purposes, and since carrying provisions is beneath the dignity of his position, he is always accompanied by the kitchen cooly, who in many cases is also the cook, for the appu does no work beyond the mere direction of the servants under him. Thus he has ample leisure to cheat "master," and this he does both constantly and effectually in his bazaar account.

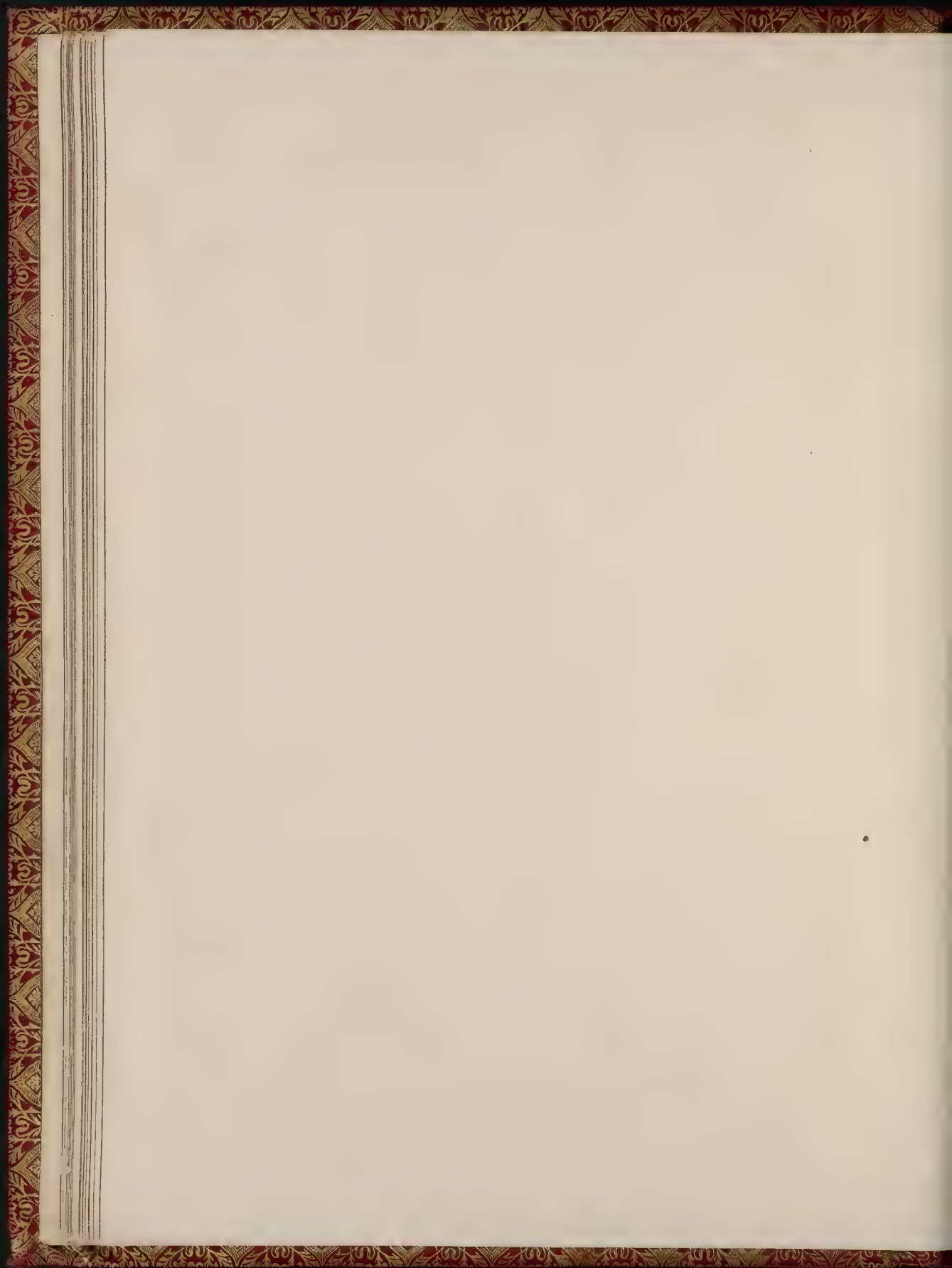
The Singhalese are good cooks, and there are not a few amongst them who could prepare a dinner which would do honour to a trained French *chef*. Their curries are far superior to those of India, and are of infinite variety. Unfortunately the butchers' meat obtainable in Colombo is execrable, but with a very large variety of fish, plenty of poultry, good vegetables, and fruit, and clever cooks withal, the drawback is not greatly felt.

In the middle of the foreground of our picture are two school-boys, probably on their way home from the Royal College, an excellent Government school situated on the shores of the lake. On the right the street is lined with bullock carts, which have come to market laden with spices and rice. We find one street in this quarter so crowded that it is almost impossible





THE TRIP.





to drive through it at any time of the day. It is the street of the Chetties, immigrants from southern India who deal in rice and cotton goods. They are a frugal and orderly people, many of them wealthy, and nearly all of them great usurers. They are first-class accountants, and some hold positions of trust as clerks in the banks and in the offices of European merchants. The rice dealers are conspicuous by the scantiness of their attire; they wear only a thin white muslin cloth, curiously arranged about their legs, and their heads are clean shaven and bare. The accountants, on the other hand, wear a white comboy and jacket, with a large number of buttons of sterling gold.

The native boutique, or provision shop, which abounds in the Pettah and all native quarters is fairly represented in our picture on page 7. The open character of the whole street is of this nature, the stalls varying only in the classes of goods offered for sale. Here there are fruits, curry stuffs of dried fish, various spices, earthenware chatties, and firewood. In another shop may be seen all manner of vegetables; and in others again gay comboys, or loin cloths, articles of native manufacture in brass-ware and pottery, and various useful articles made from the cocoa-nut and other palms. The money-changer's stalls, too, are perhaps the most purely Eastern of any, and are a prominent feature in these native bazaars.

Each little store is presided over by its owner, who almost invariably sits with his legs folded beneath him upon the sloping planks whereon his goods are displayed for sale. His customers are almost as varied as his wares. The Singhalese man, of sienna complexion, wearing his long hair gathered up into a knot surmounted by a comb of tortoiseshell, appears in various garb according to caste, even the comb assuming different forms in accordance with social position. The Singhalese women, too, have a multitude of distinctions both in dress and ornaments. Some of the highland women wear a single coloured cloth, which

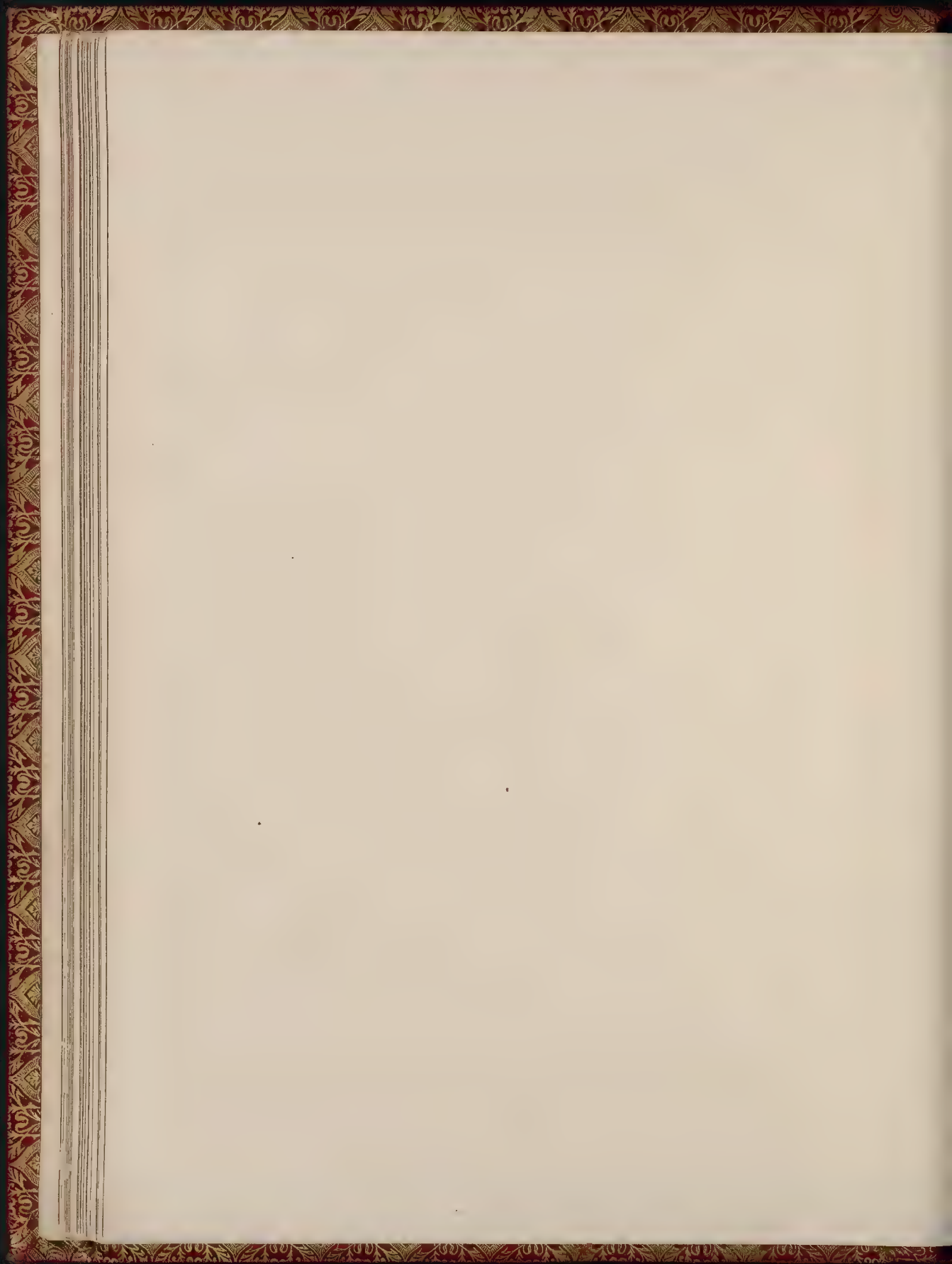
they wind about themselves in a very artistic fashion, leaving one shoulder bare. The lowland Singhalese women have two garments: the comboy, reaching from the waist to the ankles, and a short bodice with low cut-neck. All indulge, more or less, in jewellery, consisting of necklaces and bangles on both arms and ankles, and rings on their fingers and toes. They wear their hair twisted into a lump at the back of the head and secured by pins of ornamental patterns. Many Tamil women wear but a single coloured cloth, which they gracefully entwine about their limbs, leaving the right side bare to the hip; but some wear, in addition, a tightly fitting jacket of coloured print. The very poor decorate themselves with ornaments of shells, shark's teeth, beads, and berries. The costumes of the native men are even more varied. The moormen with shaven heads, crowned with curiously plaited brimless hats of coloured silks, and gorgeous comboys; the Parsees in white calico and still more curious head-gear; the Tamils with religious symbols in white, black, red, or yellow, upon their foreheads; becoming turbans upon their heads, and the smallest possible quantity of clothing about their bodies, a square yard of coloured calico sufficing in most instances; the Afghans, contrasting with the Tamils in their superabundance of gaudy attire—such are the races, and such the dresses, of the native inhabitants of Colombo. They form very picturesque groups in the Pettah, which is at all times literally crowded with them; so much so that, when one is driving this way, the nimble muttu, or native groom, has to run the whole distance by the horse's head, keeping up a continual shouting to warn them out of the way.

The practice of shaving the head, common amongst the Hindoos and Moormen, supports a very considerable number of native artists, who carry on the trade of the professional barber in the open streets. The operator sits upon his feet on a mat by the roadside, and his patient squats in the same manner facing him. What tough scalps these Tamils must have! The





THE TAMIL BARBER.





barber uses no soap to soften his victim's hair, but wielding his keen weapon with wonderful dexterity, removes every trace of it by a few rapid strokes, leaving the surface as polished and shining as a new copper kettle. In some parts of Colombo a dozen or more of these quaint operations may be seen in passing through a single street, many of the patients being funny little brown boys of various ages. Singhalese men adopt the opposite extreme, and allow their hair to grow to its full length, which perhaps is a more rational plan, as it is certainly a valuable protection from the rays of the sun; but they are often just as busily occupied by the wayside in weeding out the native population from their lengthy silken locks as the Malabar Tamils are in the operation of being shaved.

To the north of the Pettah is the interesting suburb of Mutwall. It contains many fine bungalows with beautiful gardens, not the least interesting of them being Elie House, once the residence of Sir Emerson Tennent. Here the noble Kelani rolls into the Indian Ocean; and near to its mouth is the most picturesque bit of coast near Colombo. The coconut groves which fringe the shore cast their shadows upon a little village of fishers' huts, scattered irregularly amongst a luxuriant undergrowth of curious grasses and red-flowered convulvi. At eventide, when the fishing canoes are drawn up on land, their huge square sails stretched out and drying in the breeze, and the afterglow throws a soft orange light upon the objects along the shore, the scene is most enchanting.

In the early morning, too, the constantly varying pictures that here meet the eye are interesting in the highest degree. As the outlying rocks form some protection from sharks, whole families of natives assemble at sunrise, to indulge in a bath in the sea; cattle and horses, too, are brought into the water to be cleansed and refreshed for the work of the day. Fishing from the rocks is indulged in by little naked Singhalese children with rod, line, and hook, but without bait; and very curious it is to watch them

skilfully hooking fish in this manner as they rise in shoals near the surface of the water.

On a hill at the southern end of Mutwall stands the Anglican Cathedral of Christ Church, built by the first Bishop of Colombo. From the tower a good view of the harbour may be obtained, but more interesting still is the curious sight of many thousands of acres of palms, which, when looked at from this lofty eminence, seem to completely bury the city beneath their multitudinous crowns of gigantic waving fronds.

St. Thomas' College, which is situated in the same grounds as the Cathedral, is the most important centre of education in Ceylon. It has about 350 students of various races and creeds. The Cathedral does duty as a college chapel, and has an excellent choir supplied from the students.







### CHAPTER III.

#### RESIDENTIAL COLOMBO.

**T**HE more extensive and more beautiful division of Colombo is that devoted to residential purposes and the recreation of the wealthier inhabitants. This may be said to cover about four square miles. Although it is almost entirely at sea-level, there being no hills in the neighbourhood, it is remarkably healthy and, for a tropical climate, temperate. It has a network of carriage roads unequalled as such and unique also in the abundance of beautiful vegetation with which they are bordered. There is choice of locality to suit various tastes and the requirements of differing constitutions. Those whom the strong sea air does not suit can find a milder atmosphere in the Cinnamon Gardens. Those of sporting or athletic tastes can live in the neighbourhood of the race-course, cricket grounds, or golf links, while those who can find no satisfaction in the conveniences and luxuries which this most beautiful of tropical cities affords have, thanks to the foresight of Sir James Longden, still an asylum of grand proportions open to them.

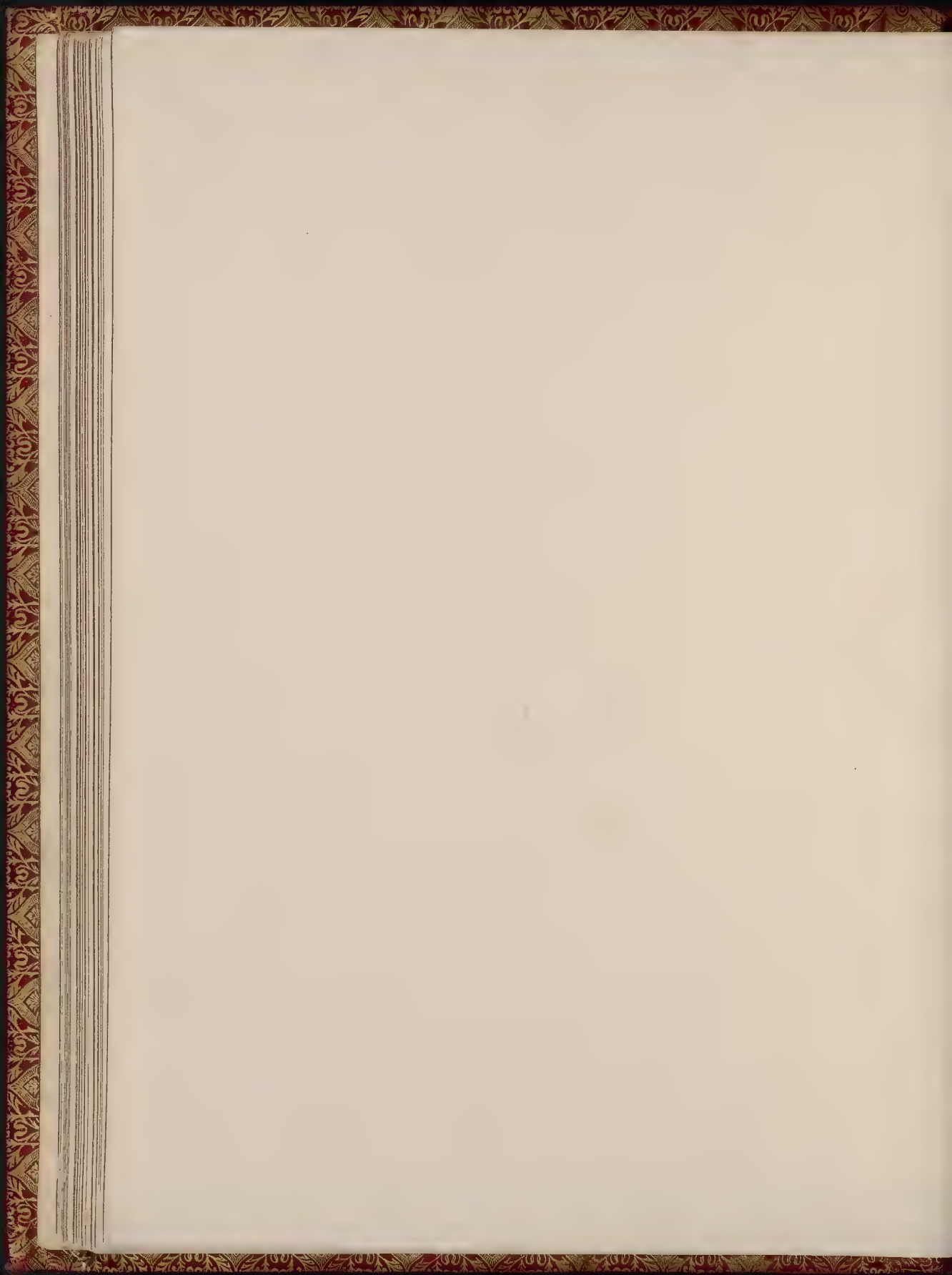
As we leave the Fort by the seaside in a southerly direction we drive across a fine open green known as Galle Face, with the sea on one side and lake on the other. A fine esplanade extends the whole length which is nearly a mile. At the end of this we reach the suburb of Kolupitiya where the beautiful "Galle Road" begins. This continues along the coast for about one hundred miles, and in no part is it much less beautiful than the portion illustrated in our picture facing this page. It passes through a forest of palms with frequent avenues at right angles, down which we catch glimpses of the shore. For the first three or four miles well-kept bungalows with large gardens, or compounds, as they are called, are noticeable at frequent intervals. These bungalows which are the private residences of merchants, civil servants, and some of the wealthier natives, are built in a very substantial manner of cabook stone walls, crowned with a high-pitched roof of red tiles, and surrounded by very deep verandahs, supported by rows of large white pillars. The verandahs generally occupy as much space as the rest of the bungalow, and are as a rule well furnished with luxurious lounges. They are much more used than the interior rooms because they possess the advantages of outdoor life and yet afford complete protection from the sun.

The landscape in this direction varies little, however far we go, yet it is never wearisome. Every visitor is delighted with it: the naturalist is enchanted by the abundance of interesting objects at every turn; while to the enthusiastic botanist this highway, densely bordered on either side with an inexhaustible variety of leaf and blossom, is a treasury unsurpassed in any other country. The brown thatched huts, groups of gaily-clad natives, animals, birds—all these add life to a scene that baffles description. Garlands of creepers festooned from tree to tree; huge banyans stretching in archways completely over the road, with the stems all overgrown by ferns, orchids, and other parasitic plants; here and there a blaze of the flame-coloured gloriosa,





GALLE ROAD, COLOMBO.





golden orchids, various kinds of orange and lemon trees covered with fragrant blossoms, climbing lilies, an undergrowth of exquisite ferns of infinite variety, all crowned by slender palms of ninety or a hundred feet in height—it is vain to attempt a full description of such a scene.

A tree will be noticed in our illustration with lateral branches thrown out in groups of three, some feet apart, and bearing a large crop of pods on otherwise bare branches. This is the cotton tree, called by the Singhalese *Katu-Imbul*. It may be seen on this road in three stages: first, it becomes loaded with crimson blossoms before any leaves appear; then the leaves develop; and afterwards it bears pods as seen in the picture. When ripe, the cotton bursts from the pod, and where the trees are uncultivated it strews the road; but where cultivation is carried on, it is collected from the pods, and the fibre, being too short for spinning, is used for various purposes locally and is also exported to some extent for stuffing mattresses.

Perhaps the most popular residential part of Colombo is that lying to the left of the road which we have just described, half a mile farther inland. This locality is known as the Cinnamon Gardens and consists of a park, laid out as a Jubilee Memorial to Queen Victoria, a magnificent race-course, and many miles of splendidly made red roads through groves of cinnamon and every kind of palm. The traveller is always impressed by the excellent condition of the roads in this locality. Their colour, so restful to the eye, is in charming contrast to the irrepressible greenery bordering and surrounding them on every hand. Each residence nestles in a paradise of palms and flowering shrubs of infinite variety, crotons most gorgeous and creepers innumerable, the latter overgrowing roofs and pillars and climbing the neighbouring trees, which they bespangle with their lovely blossoms. An evening drive through this part of Colombo is a botanical feast of the most entrancing kind. In the part now known as the Victoria Park one may wander under the shade of palms and

figs, or rest beneath clumps of graceful bamboo, surrounded by blossoms and in an enchanted atmosphere of perfume. The huge purple bells of the *Thunbergia* creep over the archways, and gorgeous passion flowers, orchids, pitcher plants, bright-leaved caladiums and multitudes of other tropical plants everywhere flourish and abound.

One of the most charming features of Colombo is its freshwater lake stretching over many hundreds of acres between the Fort and the Cinnamon Gardens. Its ramifications are so many that one is constantly coming across pretty nooks and corners quite unexpectedly, each fresh view presenting a wealth of foliage beyond description. An excellent road follows the winding course of the bank, and when in April the flowering trees are in blossom a drive in this direction is a delight. Palms in great variety intermingle with the gorgeous mass of scarlet flamboyant blossoms, the lovely lemon-yellow lettuce tree, the ever graceful bamboo, the crimson blooms of the dark hibiscus, contrasting with the rich green of the areca, date and palmyra palms, the huge waving leaves of the plantain, trees and shrubs of every description of tropical foliage—all these form a border of unrivalled beauty to the rippling waters.

Amongst the trees which attract the notice of the traveller the banyans stand pre-eminent. It is difficult for any one who has not seen a banyan tree to realise that all the stems and branches visible in our little photograph on the opposite page are parts of one tree. As the branches grow and become too weighty for the parent stems they throw down pendent aerial roots which strike the ground and become themselves supporting stems for the immense branches. It will be seen that some of these stems rival even the main trunk in size, notably the one on the extreme left of our picture.

These trees are greatly in favour with the flying-foxes, especially when ripe with seed, which serves as a dainty nocturnal feast to these curious bird-beasts. They sleep in them by day,



suspended from the boughs by their claws, which at nightfall they unhook, and spreading their heavy wings they fly around in large numbers, making no little noise in foraging exploits. It is quite easy on a moonlit night to bring them down with a gun. If not killed outright they are by no means gentle creatures to deal with, and the help of a hunting knife is not to be despised in view of the fact that they fight violently with their huge claws and sharp teeth. The size of their bodies is about as large as that of a cat, their wings measuring about four feet from tip to tip.





#### CHAPTER IV.

##### THE SOUTH COAST.

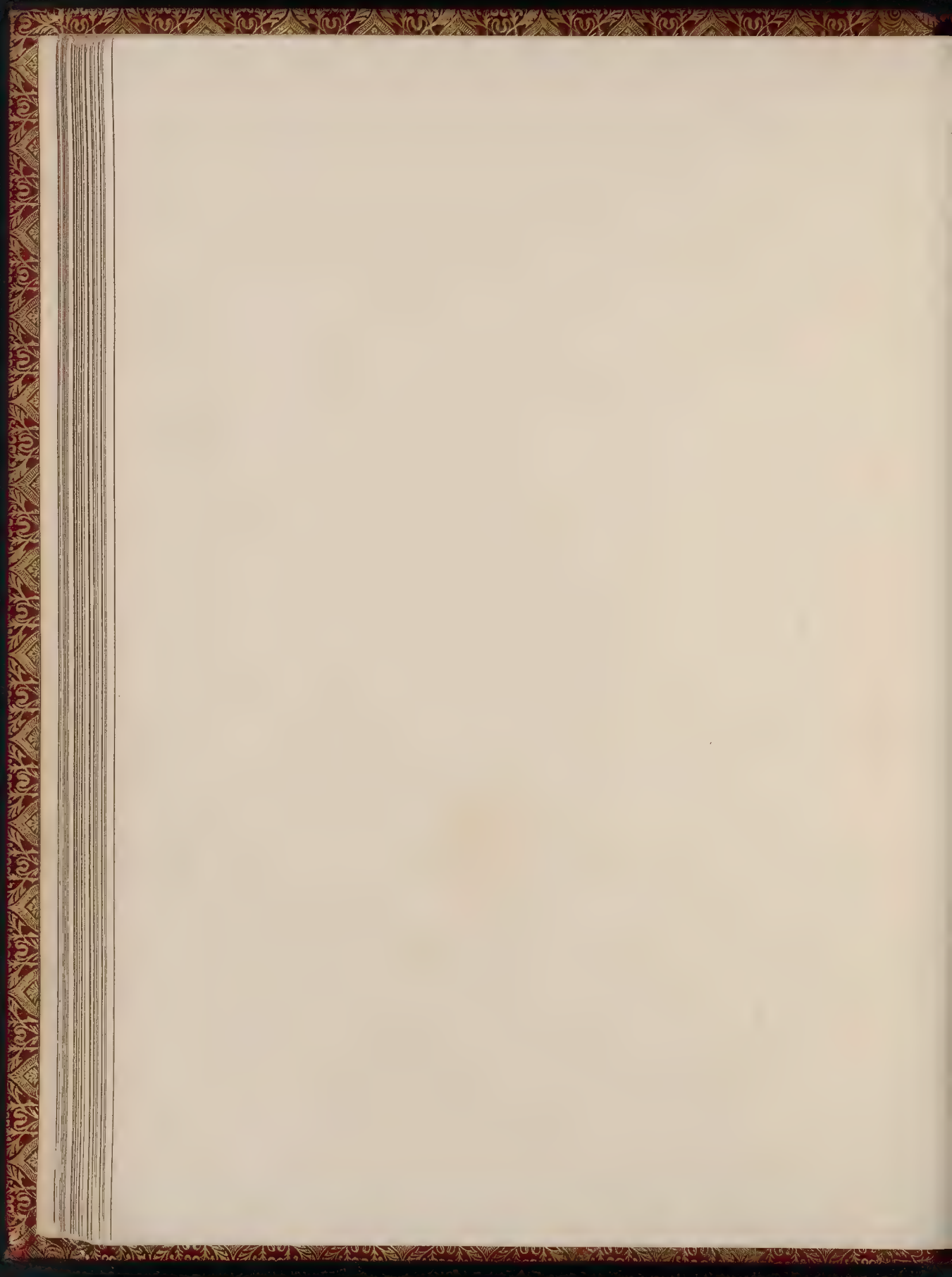


THE seaside railway, from Colombo to Matara, affords every facility for visiting the villages and towns of the south coast, where Singhalese life pure and simple can be seen to greater advantage than anywhere else in Ceylon. Here is to be found the purely Singhalese section of the inhabitants of the island, a circumstance due to the fact that the lowlands of the south were not invaded by the Malabars, who in early times conquered and held possession of the northern provinces for long periods, with the result of a considerable commixture of the Aryan and Dravidian races. A full description of all the interesting places in the south, with adequate reference to notable events in their history, especially that of the Dutch occupation, would swell this volume to an inconvenient size; we must therefore content ourselves here with brief notice of a few of them. Twelve miles south of Colombo lies the large and exceedingly picturesque village of Moratuwa, the inhabitants of which apply themselves almost universally to one calling—that of carpentry. They work in a very primitive fashion, constructing





THREE MORATOWA MAIDS.





their own tools, and employing their toes as well as their fingers in the manipulation of them. Although not very skilful in designing, they are clever workmen, and carve beautifully. Some of their cabinet work is exquisite; but the chief industry of the village is the making of cheap furniture. Thousands of tables, chairs, couches and bedsteads, are made in the course of the year, under palm-thatched sheds on the banks of a beautiful lagoon. These workshops, embowered in the most luxuriant foliage, are so unlike the furniture factories of the western world; the work is carried on so patiently, and the surroundings are so fascinating, that we scarcely realise that the earnest business of life is being carried on. Indeed, there is no earnest diligence, hard work, or hurry and bustle as in Europe. A shilling a day provides the wherewithal for the workman and his family, and it is permitted to be tardily earned. The methods of the Moratuwa carpenter are consistent with the atmosphere of his enchanting surroundings; for all work in a tropical village is of an *al fresco* nature, and never prosecuted too seriously.

The European visitor is welcomed and shown everything. His presence is always an occasion of great interest and amusement to the non-workers, and especially the children, who flock around him and discuss the curiosity which he displays in their parents' occupations. Parties of Europeans not infrequently visit Moratuwa to be entertained by the Carpenters, who upon short notice decorate one of their timber boats and place it at the disposal of the party. (see photograph on page 18). By this means the many interesting places on the banks of the great lagoon are reached.

The gentleness and courtesy of these people cannot be too highly spoken of, and their appearance quite harmonises with those attributes. Slender frames, small hands and feet, pleasing features and light brown complexions, are their common characteristics. The faces of the young Singhalese women are pleasing, their figures are remarkably good and well-proportioned, and their arms and hands are beautifully formed. An old maid

amongst them is almost unknown. They marry very early, and are often grandmothers at thirty. After that age they soon lose their graceful figures, and although they are generally as long-lived as Europeans, they lose their youthful appearance at an earlier age.

The marriage ceremony amongst the Singhalese is generally celebrated with great festivity, lasting many days, and in some cases even weeks. There is no occasion on which they spend their savings more readily or freely. The widest possible circle of acquaintance is invited to share the round of feasts and entertainments. Moreover, the surest passport to these festive gatherings is similarity of caste rather than of wealth or worldly position.

A pleasant way of making an excursion to Moratuwa is to go by the sea-side railway, and drive back in the evening by the Galle Road, through the groves of palms and shrubs which extend the whole distance. The light under these charming avenues, after 5 o'clock in the evening, is so pleasantly softened by the foliage that the vegetation is then seen to the greatest advantage. As we pass through the villages, the groups of idle and contented folk seem quite in harmony with the features of the landscape. The naked little urchins frolic everywhere, their well-nourished condition indicating plenty, and their merry voices happy content.

A few miles south of Moratuwa the beautiful road which we described on page 14, or the railway which runs between it and the sea, brings us to the large village at Panedura. Here is another estuary of great extent and almost unrivalled beauty. So frequent are these calm sheets of water on the coast, from Negombo to Kalutara, that the Dutch took advantage of them to facilitate the construction of canals, which they opened in a continuous line for sixty miles. These works still exist; but however useful they were to the Dutch two centuries ago, the British prefer the metalled highways which they have constructed in place of them.





A SINGHALESE WEDDING PARTY.

Kalutara, thirty miles south of Colombo, is the next place of importance. Here is the mouth of the Kaluganga or Black River which is navigable for 40 miles, to Ratnapura, the city of gems. The river traffic is carried on with great ease, and is serviceable alike for passengers and produce. The scenery is characteristic of everything in the western lowlands and the wealth of fine trees—tamarinds, jaks, talipots, kitools and coconuts—is remarkable.

The town of Kalutara is one of the most salubrious in Ceylon; it faces the sea-breeze from the south-west, and were it not for the fact that Ceylon has an abundance of sanatoria it would doubtless be a favourite resort of Europeans. The Dutch held it in high esteem, not only for its salubrity and the beauty and grandeur of its surrounding scenery, but for its trading facilities. They constructed a considerable fort, which commanded the entrance of the river. This has long been dismantled; but the remains are sufficiently interesting to attract the visitor. Within the last fifteen years Kalutara has developed great importance as a tea-growing district and boasts of about seventy flourishing estates under cultivation.

Bentotte, a village between Kalutara and Galle, is notable for honeymoons and oysters. The rest-house is one of the coolest on the coast and very prettily situated on a point of the beach where the river forms its junction with the sea. The facilities of quiet seclusion, a table supplied with all the luxuries of the province, and the pretty scenery of the district frequently attract the European brides and bridegrooms of Ceylon.

Galle, famous in history and noted in commerce for its natural harbour, next claims our attention. For upwards of a thousand years before Colombo assumed any importance as an emporium, Galle was known as such to the eastern world. The places hitherto visited by us have for the most part greatly changed in character during the last fifty years, and the descriptions of



them by earlier writers would not hold good to-day. But this venerable port of the south is an exception, and the visitor will find very little at variance with Sir Emerson Tennent's account, published in the middle of the century.

"No traveller fresh from Europe" says Tennent "will ever part with the impression left by his first gaze upon tropical scenery, as it is displayed in the bay and the wooded hills that encircle it; for, although Galle is surpassed both in grandeur and beauty by places afterwards seen in the island, still the feeling of admiration and wonder called forth by its loveliness remains vivid and unimpaired. If, as is frequently the case, the ship approaches the land at daybreak, the view recalls, but in an intensified degree, the emotions excited in childhood by the slow rising of the curtain in a darkened theatre to disclose some magical triumph of the painter's fancy, in all the luxury of colouring and all the glory of light. The sea, blue as sapphire, breaks upon the fortified rocks which form the entrance to the harbour; the headlands are bright with verdure; and the yellow strand is shaded by palm-trees that incline towards the sea, and bend their crowns above the water. The shore is gemmed with flowers, the hills behind are draped with forests of perennial green; and far in the distance rises the zone of purple hills, above which towers the sacred mountain of Adam's Peak, with its summit enveloped in clouds.

"But the interest of the place is not confined to the mere loveliness of its scenery. Galle is by far the most venerable emporium of foreign trade now existing in the universe; it was the resort of merchant ships at the earliest dawn of commerce, and it is destined to be the centre to which will hereafter converge all the rays of navigation, intersecting the Indian Ocean, and connecting the races of Europe and Asia." This prophecy, however, is not likely to be fulfilled, since Colombo, with its artificial harbour, has already usurped the position.

Tennent's account of the commercial importance of Galle

in early times is of great interest: "Galle was the 'Kalah' at which the Arabians in the reign of Haroun Alraschid met the junks of the Chinese, and brought back gems, silks, and spices from Serendib to Bassora. The Sabæans, centuries before, included Ceylon in the rich trade which they prosecuted with India, and Galle was probably the furthest point eastward ever reached by the Persians, by the Greeks of the Lower Empire, by the Romans, and by the Egyptian mariners of Berenice, under the Ptolemies. But an interest deeper still attaches to this portion of Ceylon, inasmuch as it seems more than probable that the long-sought locality of Tarshish may be found to be identical with that of Point de Galle.

"A careful perusal of the Scripture narrative suggests the conclusion that there were two places at least to which the Phœnicians traded each of which bore the name of Tarshish: one to the north-west, whence they brought tin, iron and lead; and another to the east, which supplied them with ivory and gold. Bochart was not the first who rejected the idea of the *latter* being situated at the mouth of Guadalquiver; and intimated that it must be sought for in the direction of India; but he was the first who conjectured that Ophir was Koudramalie, on the north-west of Ceylon, and that the Eastern Tarshish must have been somewhere in the vicinity of Cape Comorin. His general inference was correct and irresistible from the tenor of the sacred writings; but from want of topographical knowledge, Bochart was in error as to the actual localities. Gold is not to be found at Koudramalie; and Comorin, being neither an island nor a place of trade, does not correspond to the requirements of Tarshish. Subsequent investigation has served to establish the claim of Malacca to be the golden land of Solomon, and Tarshish, which lay in the track between the Arabian Gulf and Ophir, is recognisable in the great emporium of Ceylon.

"The ships intended for the voyage were built by Solomon at 'Ezion-geber on the shores of the Red Sea,' the rowers coasted



along the shores of Arabia and the Persian Gulf, headed by an east wind.

"Tarshish, the port for which they were bound, would appear to have been situated in an island, governed by kings, and carrying on an extensive foreign trade. The voyage occupied three years in going and returning from the Red Sea, and the cargoes brought home to Ezion-geber consisted of gold and silver, ivory, apes, and peacocks. *Gold* could have been shipped at Galle from the vessels which brought it from Ophir; *silver* spread into plates, which is particularised by Jeremiah as an export of Tarshish, is one of the substances on which the sacred books of the Singhalese are even now inscribed; *ivory* is found in Ceylon, and must have been both abundant and full grown there before the discovery of gunpowder led to the wanton destruction of elephants; *apes* are indigenous to the island, and *peafowl* are found there in numbers. It is very remarkable too, that the terms by which these articles are designated in the Hebrew Scriptures, are identical with the Tamil names, by which some of them are called in Ceylon to the present day: thus *tukeyim*, which is rendered "peacocks" in one version, may be recognised in *tokei*, the modern name for these birds; "*kapi*" apes is the same in both languages, and the Sanskrit "*ibha*" ivory, is identical with the Tamil "*ibam*."

"Thus by geographical position, by indigenous productions, and by the fact of its having been from time immemorial the resort of merchant ships from Egypt, Arabia, and Persia on the one side, and India, Java, and China on the other, Galle seems to present a combination of every particular essential to determine the problem so long undecided in biblical dialectics, and thus to present data for inferring its identity with the Tarshish of the sacred historians, the great eastern mart so long frequented by the ships of Tyre and Judea."

In modern times Galle has been the mart of Portugal and afterwards of Holland. The extensive fort constructed by the



DUTCH GATEWAY AT GALLE.



Dutch is still one of the chief features of the place and encloses the modern town. Although dismantled, few portions of it have been destroyed, and the remains add greatly to the picturesque character of the landscape. Amongst a large number of interesting remains of the Dutch period is the gateway of the fortress which forms the present entrance from the harbour. (see our illustration on the opposite page). From this a steep and shady street known as Old Gate Street ascends to the principal part of the town.

The most flourishing period of Galle during the British occupation was that immediately preceding the construction of the harbour at Colombo. Then Galle obtained a large share of the modern steamship trade. Its harbour was always considered dangerous, owing to the rocks and currents about the mouth; but it was preferred to the open roadstead of Colombo, and the P. & O. and other important Companies made use of it. Passengers for Colombo were landed at Galle, and a coach service provided them with the means of reaching their destination.

The town was alive with such trade as passengers bring, besides the trade of shipping merchants. The local manufacturers of jewellery and tortoiseshell ornaments, for which Galle has always been famous, met the strangers on arrival and did a thriving business. In fact, Galle was a miniature of what Colombo is to-day. But the new harbour of Colombo sealed its fate. The manufacturers now send their wares to Colombo, and the merchants have to a great extent migrated thither. The local prosperity of Galle has therefore suffered a serious check; its fine hotel knows no "passenger days," its bazaars are quiet and its streets have lost their whilom busy aspect. Nevertheless, it is the seat of administration of a large, populous and thriving province, and must always remain a place of considerable importance. The visitor will be impressed with the cleanliness no less than the picturesque character of the streets, which are shaded by Suriya trees. The buildings are substantial and well-kept, some of the houses of the wealthier residents being

admirably planned for coolness. The English church of All Saints' visible in our photograph on this page is the finest in Ceylon. Galle has also an old Dutch church, paved with tombstones and hung with mural monuments of the seventeenth and eighteenth centuries. It has now an antiquarian interest and is well worth the attention of the visitor as a very good specimen of the places of worship which the Dutch erected wherever they formed a settlement. Churches and forts are the abiding evidences of the solid determination of the Dutch to remain in Ceylon. They had come to stay and consequently spared no cost or trouble to make their buildings of a permanent character. The British colonists, on the other hand, make Ceylon their temporary home and seldom intend to die there; consequently they do not display great enthusiasm for permanent institutions; indeed, a whole century has passed without any attempt to build a cathedral worthy of the name, and with the exception of Galle there is scarcely a beautiful English church in the island.







## CHAPTER V.

### THE KELANI VALLEY.

**T**HE Kelani Valley, now famous alike for its historical associations, its varied and romantic scenery and its tea estates, is partly accessible to the traveller by rail from Colombo; but the tourist who wishes to study its picturesque rather than its economic qualities will choose the roads by the noble Kelani river. Between Colombo and Ruanwella the beauty of the landscape is most stirring. Scene after scene appeals to the imagination and fancy fashions events of the wildest fiction. There is, however, no need to draw upon the imagination; some knowledge of the real events which have actually occurred along this ancient route—the old road into the Kandyan kingdom—lends a vivid interest to well nigh every spot. Its history is pregnant with heroic deeds, fierce battles, acts of Oriental treachery and barbarity, and many exciting and adventurous experiences both of the Portuguese and the British in their several conflicts with the Kandyan kings. At the time of these exploits anything like a well-constructed road was unknown. Roughly cut jungle paths, uneven and

swampy, here and there impassable for wheeled traffic, and intersected at frequent intervals by wide and rapid streams; no bridges of any kind, and many an artfully contrived *cul de sac*—these were some of the obstacles encountered by the invader.

The fact of the district being subject to violent thunderstorms, which were immediately followed by the rapid rise and overflow of the rivers, rendered camping a matter of the most serious difficulty; moreover, the jungle was so infested with leeches, that it was often impossible to find any spot secure from their molestation. Even after the greatest precautions had been taken, the soldiers sometimes presented an appearance absolutely shocking, covered as they were with blood, and many of them having upwards of a hundred leeches adhering to their bodies at one time. Men would suppose only that they were in a profuse perspiration, but, upon removing their garments, they would find themselves literally covered with these voracious creatures, and bleeding from head to foot.

Inconveniences such as these, added to the great heat, and the necessity of patching up the roads through ravines and defiles, might well be supposed to distract the soldier's attention from those scenes, the natural beauty of which delights the traveller of the present day, enjoying as he does, the advantages of splendid roads, good rest-houses, and every comfort; but so romantic and beautiful is the landscape in every direction, that some of the military officers who experienced all the trials and embarrassments which we have mentioned, described it in their journals in terms of such glowing enthusiasm, that it is evident their privations did not prevent them from being enchanted by the singular beauty of the country disclosed to them by their undaunted efforts.

No such spirit of adventure is required to explore the wilds of the Kelani Valley in the present day. The same fascinating landscape of undulating lowlands and lovely river views is there, but the modern traveller finds, not only excellent roads, but



always a courteous, gentle, and contented population. I know of no other district in which Singhalese rural life is more full of interest. Even a visit to Hanwella is well repaid, although it necessitates a journey of twenty-one miles from Colombo. The primitive methods of the natives in the manufacture of their quaint pottery, their curious system of agriculture, and the peculiar phases of their social life, are no less interesting than the beautiful country in which they live.

The elegant Areca-nut Palms form one of the most noticeable features of the district. They adorn the jungle on all sides. A pleasing effect is produced by the beautiful delicate stem, with its rich feathery crest, standing out from the surrounding foliage. The graceful bamboos, the huge waving fronds of the plantain, the shapely mango, covered with the bell-shaped blossoms of the *Thunbergia* creeper, all seem to form a setting in which the elegant Areca displays its beauties to the greatest possible advantage.

The virtues of this tree, however, are not æsthetic only. It is very prolific in nuts, which grow in clusters from the stem just beneath the crest of the palm. Previous to their development, the tree flowers, and diffuses a delightful fragrance all around. In size and appearance the nuts are not unlike the nutmeg, and are similarly enclosed in a husk. What becomes of them is easy to realise when it is considered that every man, woman, and child is addicted to the habit of betel chewing, and that the areca-nut forms part of the compound used for this purpose; added to this, there is an export trade in areca-nuts to the amount of about £75,000 per annum.

Another tree attracts the notice of every traveller by its stupendous growth and gigantic fruit—the Jak. It not only grows the largest of all edible fruits; but it bears it in prodigious quantity and in a very peculiar manner. Huge pods are thrown from the trunk and the larger branches, and suspended by a thick short stalk. I have counted as many as eighty of these huge

fruits upon one tree, some of them weighing as much as forty to fifty pounds. They are pale green in colour, with a granulated surface. Inside the rough skin is a soft yellow substance, and embedded in this are some kernels about the size of a walnut. This fruit often forms an ingredient in the native curries, but its flavour is not liked by Europeans. Elephants, however, are very fond of it, and its great size would seem to make it an appropriate form of food for these huge beasts.

One circumstance should make this district a very popular resort for travellers, who too frequently see only the towns, and leave Ceylon without an idea of pure Singhalese life, or of the beauty of the tropical scenery of the low-country valleys. I refer to the excellent rest-houses, which are stationed at convenient intervals, and provide suitable food and accommodation to the visitor.

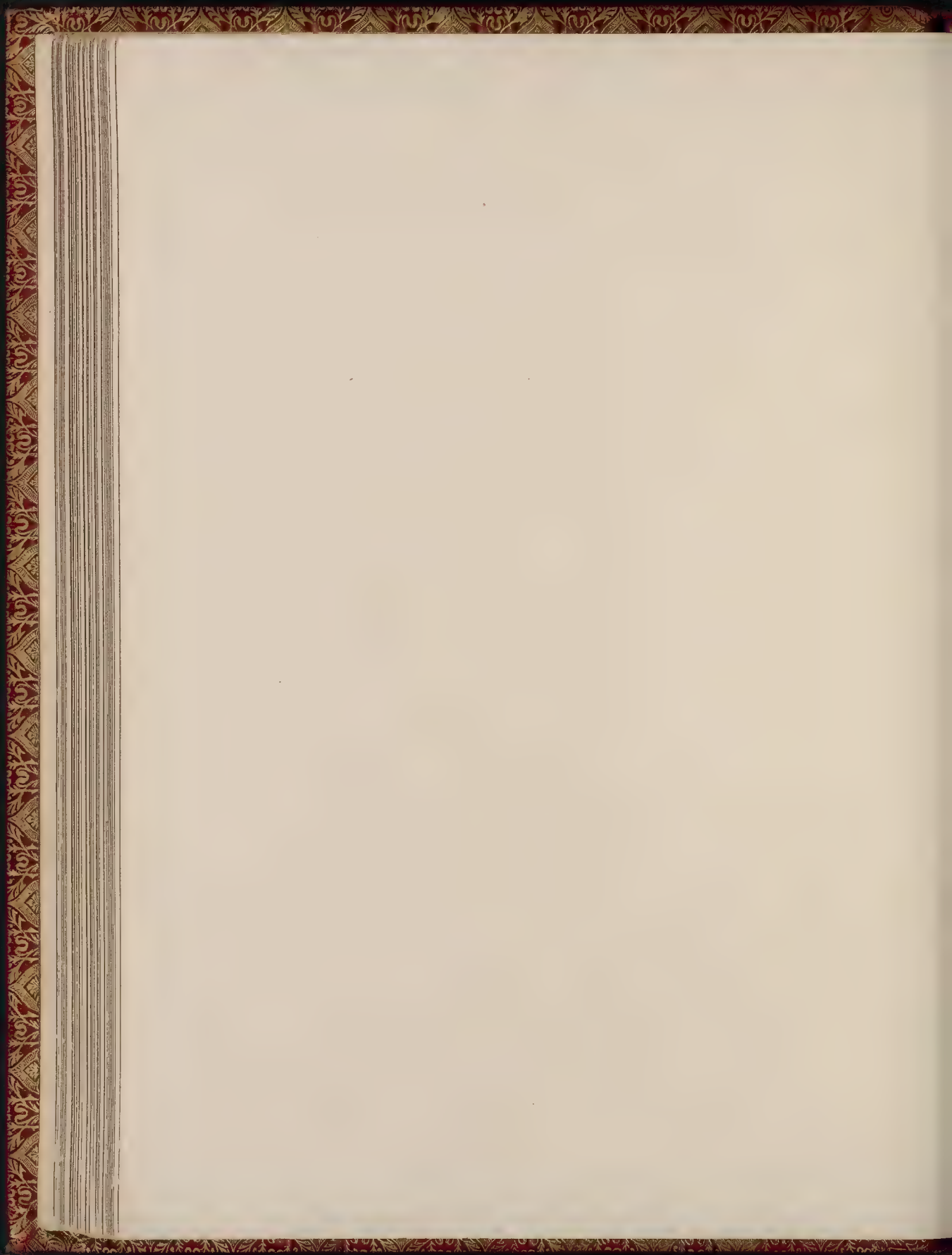
Kaduwell, the first village of importance, is charmingly situated, and like almost every village of importance in the Kelani Valley, has a delightful rest-house, which is situated on a steep red rock almost overhanging the river, and commanding one of the many delicious views, where the noble Kelani meanders in and out, and displays its undulating banks, always covered with the richest foliage. Here one may sit and watch the quaint barges and rafts as they pass, laden with produce for Colombo, or groups of natives, and cattle crossing all day long by the ferry close by. And whilst comfortably reclining in the inviting verandah of this excellent hostelry, with peaceful surroundings and a sense of the most complete luxury and security, one may reflect upon the early days of the British possession, when Kaduwella was reached only by strong and narrow passes, with the steep banks of the river to the left, and hills covered with dense jungle to the right, while in front were breastworks which could not be approached save through deep defiles.

The hostile Kandyans here made a stand against the Dutch, cutting off four hundred of their troops. The British, too, lost





VIEW FROM H. RAWANIELA BRIDGE.





many men near this spot before the natives were subdued.

There is a famous Cave-Temple of the Buddhists at Kaduwella, very picturesquely situated under an enormous granite rock in the midst of magnificent trees and shrubs. It has a fine pillared hall, the bare rock forming the wall at the back. The usual colossal image of Buddha is carved in the granite, and is a good specimen of such figures.

Behind the Temple a magnificent view is to be obtained from the top of the cliff over the hilly country. The jungle is thickly inhabited by troops of black monkeys, flocks of green parrots, huge lizards resembling young crocodiles, and myriads of smaller creatures. Indeed, the zoologist, the botanist, and the artist need go no further for weeks.

The large village of Hanwella is reached at the twenty-first mile-post from Colombo. It was a place of considerable consequence in the days of the Kandyan kingdom and possessed a fort commanding the principal route which led from the interior of the island to Colombo. Here the last king of Kandy was defeated by Captain Pollock. Not far from this place was a palace erected for the reception of the king when on this his final expedition, and in front of it were placed the stakes on which he intended to impale the British should he capture any of them. Here many fierce battles were fought against the Kandyans, with the result of much signing of treaties and truces, which were seldom or never observed by the native defenders of the interior. The rest-house, as at Kaduwella, commands a beautiful view of the river. Enchanting as every acre of this district is, the river views are surpassingly lovely, especially the one from Karuwanella Bridge. This is about the farthest point to which the Portuguese, or the Dutch after them, ever managed to penetrate.

The central districts of Ceylon were at that time well-nigh impenetrable owing to the density of the jungle and the entire absence of anything like good roads. Moreover, the then mala-

rious character of the forests rendered it impossible for European troops to maintain their positions for any length of time without being decimated by disease.

There are plenty of heights from which to view the diversified character of the country. Immense perpendicular ledges of rocks rise from the forest, rearing their stupendous heads above the thickets of palm and bamboo. But even the rocks of granite, which appear to be upheaved in giant masses all over the forest, supply nourishment for luxuriant vegetation. The reward of human labour is, however, very apparent as we proceed further into the district of the Kelani Valley. After passing through the beautiful village of Avisawella, where, by the way, there is such a comfortable rest-house as to deserve the name of a well-appointed hotel, the scenery changes somewhat in character. It is not less bold, but the lands are more cultivated. Within the last fifteen years thousands of acres have been planted with tea, pretty bungalows have been erected on the various estates, and the whole surroundings have assumed the characteristics of commercial enterprise.

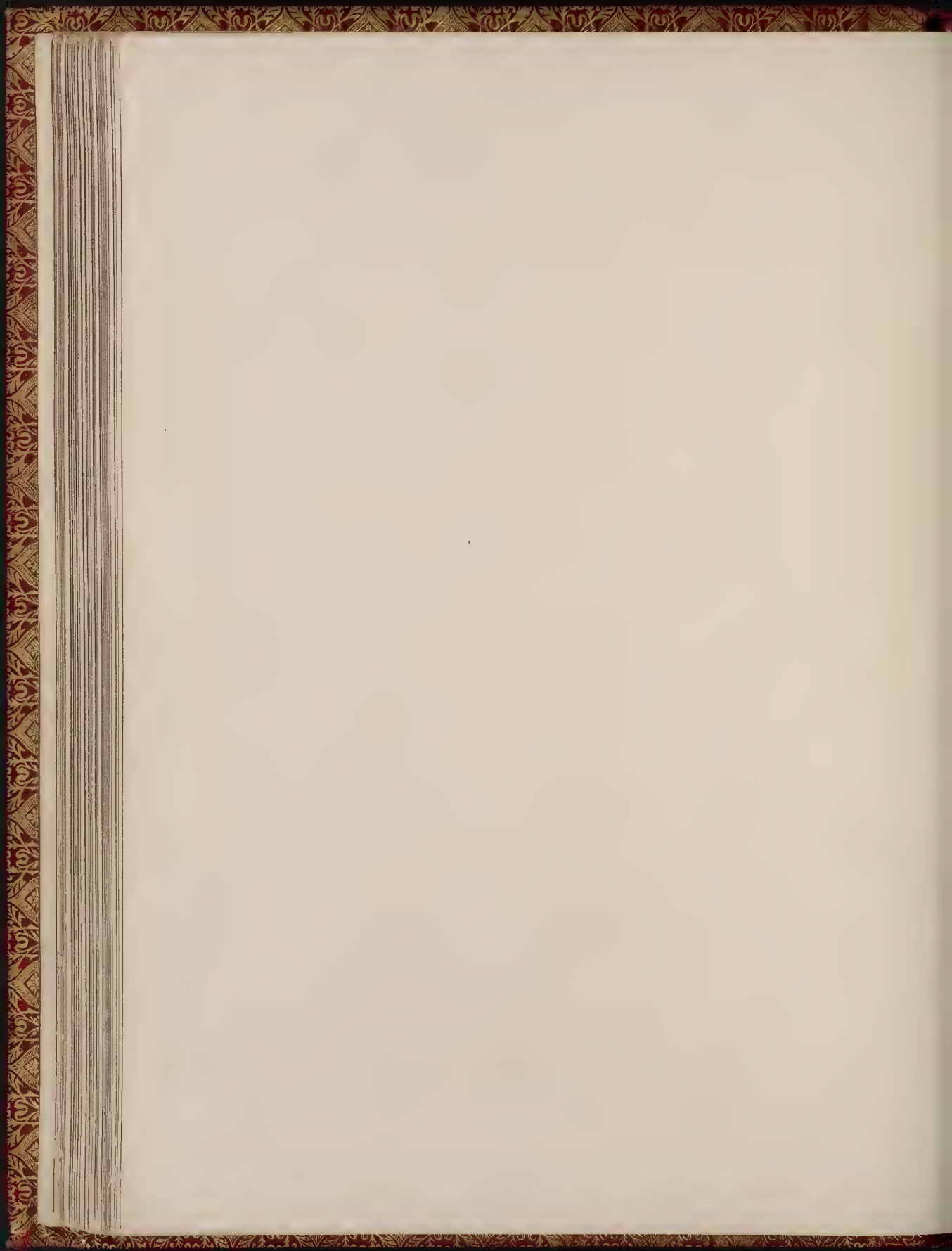
Of the various places which the traveller will find most interesting to visit, perhaps none will prove more attractive than Ruanwella. The rest-house and its grounds, which are on the site of a ruined fort, are in themselves full of interest, and will be found so conducive to comfort as to make the visitor, who is not pressed for time, very loth to leave. A fine archway, the entrance of the ancient fort, is still preserved, and forms an interesting feature in the gardens. Near to this is one of the most remarkable mango trees in Ceylon, about ninety feet high, and more than that in circumference; it is literally covered with the *Thunbergia* creeper, which, when in bloom, presents a magnificent appearance. In the grounds, too, are to be seen very fine specimens of Cacao trees, graceful Papayas, many large Crotons, and a large variety of gorgeous plants which flourish here in great perfection.





THE RIVER AT KAYE





The Papaya grows to a height of about fifteen or twenty feet. Its stem is slender and straight, covered by a diamond-shaped pattern, and surmounted by a crown of prettily formed leaves, beneath which grow bunches of fruit, in shape resembling a melon. The fruit is edible, and indeed much liked by Europeans. It is said to be a very valuable aid to digestion, the amount of papain contained in it being highly beneficial to dyspeptics.

A pleasant stroll from the rest-house, through shady groves of areca and other palms, brings us to a part of the river which is not only very picturesque but also of commercial importance. Here we can see the quaint produce boats and the curiously constructed bamboo rafts being laden with freight for the port of Colombo.

From this point to Colombo the distance by water is about sixty miles; and such is the rapidity of the current after the frequent and heavy rainfalls, that these boats are able to reach Colombo in one day; the only exertion required of the boatmen being such careful steering as to keep clear of rocks, trees and sandbanks. The return journey, however, is a more arduous task, and demands great labour and perseverance for many days.

During fine weather the river can be forded at this point and it is quite worth while to cross over and follow the path which leads to Ruanwella estate. That such a wonderful change from jungle to orderly cultivation has been made within few years can scarcely be realized when walking along the excellently planned roads, and gazing upon the flourishing tea bushes, where a short time ago all was a mass of wild and almost impenetrable thicket.

But not only tea is to be seen; we notice profusion of delicious fruits, more especially pine-apples, the finest in appearance and flavour that can be met with in Ceylon, many of them growing to a girth of twenty four inches. Most grateful it is to feast on such delicious fruit, after the expenditure of energy demanded

by the steep banks and rocky heights over which we have climbed, and this too in a temperature of 90° in the shade.

Precious stones were found here in abundance in the days of the Kandyan kingdom. The name Ruanwella indicates "a place of precious stones." Among the gravel and in the sandy beds of the streams, it is easy to find tiny crystals of ruby and sapphire, but without considerable plant and very careful working it is difficult to obtain anything of commercial value. Even in cases where there is no doubt of the existence of precious stones in considerable numbers, it is seldom that the European estate-owner cares to invest any of his capital in gemming operations; he prefers to apply it to uses which will yield him a more certain return.



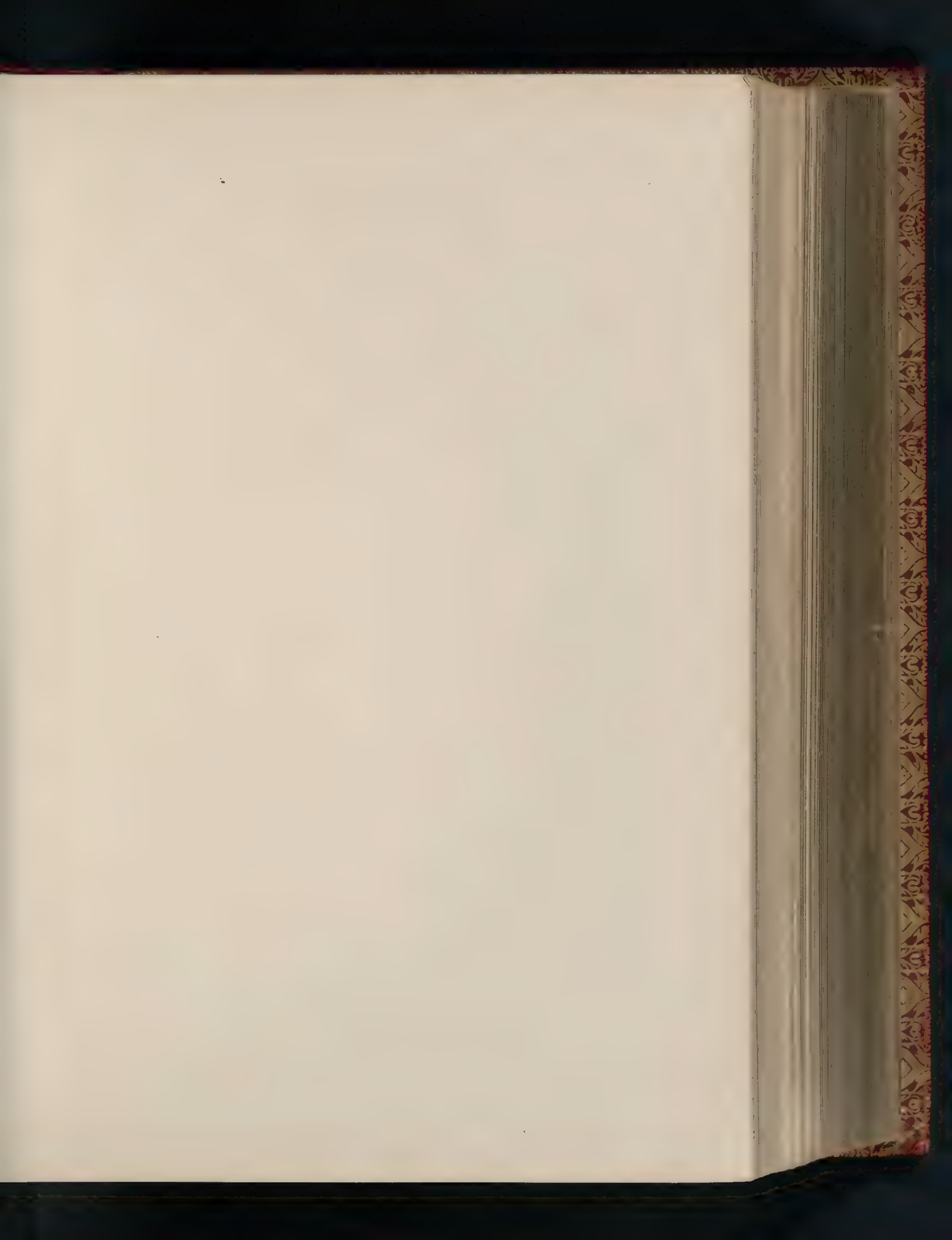
SINGHALESE GIRLS PACKETING TEA.



PART II.

KANDY AND PERADENIYA.

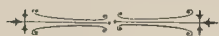








# KANDY AND PERADENIYA.



## CHAPTER I.

### INTRODUCTORY.

**I** VENTURE to begin this part of my work with the bold statement that I am about to describe the loveliest spot of the loveliest island in the world, a task impossible to accomplish by any purely intellectual process. The development of the photographic art, and the recent discoveries in reproductive processes, have, however, brought it well within the sphere of the possible to convey a correct impression of that exquisite natural beauty, which the word-painting of most accomplished authors has hitherto failed adequately to describe. It is therefore upon pictorial art that I chiefly rely to give a realistic conception of the matchless beauty of the Kandyan district of Ceylon.

History, however, furnishes such interesting details of this once great stronghold of kings, that I shall here be tempted



to divert more from my original purpose of mere description, than in those parts dealing with other districts of the wonderful island.

It is for the pleasure of the stay-at-home public that I attempt this description, and therefore some details of the geography, the climate and accessibility of the scenes chosen for illustration, although familiar to residents, will necessarily be introduced. To travellers who have an opportunity of paying a flying visit to Ceylon, such information may also be of service. Thousands of people who call at the port of Colombo on their voyage to Australia, or to other countries, find time for a trip to the mountain capital; thousands more would do so if they knew that such scenes as are here depicted were most pleasantly accessible. Within four hours one may be transported to them. Nor is the journey wearisome. Through a fascinating panorama of lowland scenery we travel on a magnificently constructed railway to the foot of the mountain pass, through rice fields, not monotonous as on the South Indian line, but sweetly bordered by masses of beautiful palms crowning an undergrowth of rich foliage, which is everywhere brightened by the glowing tints of an endless variety of flowering shrubs.

The quaint implements of agriculture and the mud-enameled buffaloes attached to them, generally accompanied by numbers of long-legged white paddy-birds, and the slender figures of the scantily-clad Singhalese ploughmen, form pictures charmingly idyllic and primitive. Ingenious contrivances for irrigation, too, attract the eye on every hand. Pretty rivulets are



directed in every imaginative way for rice cultivation, which needs a plentiful supply of water. We notice how the patient Singhalese husbandman floods the surface of the hill-sides by building up terraces, tier above tier, till he forms a series of tiny lakelets with just sufficient embankment to retain the water; and how, when the rice is nearly ripe, the banks are broken, and the soil allowed to dry with a view to the harvest.

Those who make their first journey in a tropical country by this lovely line of rail cannot fail to feel enchanted by the alternating scenes of quaint husbandry, glimpses of villages embosomed in palms, magnificent groups of tropical trees, and particularly with the effect of the deep recesses, occurring at frequent intervals, where cultivation extends between masses of grand forest.

So far there is much to interest the traveller on either side, but the beauty of the landscape now heightens to the sublime, as at about the fiftieth mile the railway ascends into the Kandyan mountains. The pace becomes reduced to about eight miles an hour, the uniform gradient for about twelve miles being one in forty-five.

As upward we move in a course so winding and intricate that it is frequently possible to see both the engines in front and the passengers seated in the last carriage behind, the panorama assumes most enchanting forms; at one moment, on the edge of a sheer crag, we are gazing downwards some thousand feet below; at another we are looking upwards at a mighty crag a thousand feet above; from the zigzags by

which we climb the mountain side fresh views appear at every turn; far-reaching valleys edged by the soft blue ranges of distant mountains and filled with luxuriant masses of dense forest, relieved here and there by the vivid green terraces of the paddy fields; cascades of lovely flowering creepers, hanging in festoons from tree to tree and from crag to crag; deep ravines and foaming waterfalls above and below, dashing their spray into mist as it falls into the verdurous abyss; fresh mountain peaks appearing in ever-changing aspect as we gently wind along the steep gradients; sensational crossings from rock to rock, so startling as to unnerve the timid as we pass over gorges cleft in the mountain side, and look upon the green depths below, so near the edge of the vertical precipice that a fall from the carriage would land us sheer sixteen hundred feet below; the queen of palms, the lofty Talipot, which forms a lovely feature of this district, is flourishing on either side; the scattered huts and gardens, and the quaint people about them, so primitive in their habits that they vary little from the fashions of two thousand years ago,—these are some of the features of interest as we journey to Kandy, a four hours' trip from Colombo, through scenery prettier than can be found on any other railway in the world.

The line itself is a magnificent piece of engineering, and, as may be easily imagined, in many parts very costly, some portion amounting to as much as £27,000 a mile. In some parts the cost had rather to be reckoned in human lives, at the rate of one for every sleeper laid, so terrible was the death rate from the malaria of some of the tracts of land which had to be opened up.

The terms "burning," "parched," and "scorching," are applicable to the plains of India, but "boiling" might be substituted in reference to the low-country districts of Ceylon; for the atmosphere is steamy with that moist heat which constitutes the life-giving element, and is the efficient cause of the beautiful features of the landscape. But we have now ascended from these boiling plains into the freshness of mountain air. We have arrived at our hotel, have experienced the delightfully invigorating effects of a really cold bath, and strolling out, we proceed to gain our first impressions of the mountain capital.

The formation of the town may be described as a deep basin in the hills, the bottom being covered by native quarters and a picturesque lake, around which many miles of carriage drives, bridle roads and walks, at various elevations embrace the hill-sides, which are studded with pretty bungalows. A reference to the Plates will give a correct idea of the way in which the beautiful little town clusters around the lake in all the luxuriance of foliage peculiar both to mountain and plain, for here they meet and mingle.

But is this miniature town, this little "green goblet" of the hills, the full reward of our expectations? Is this the unmatched beauty of which we have heard so much? We confess to a feeling of disappointment; and had we left Kandy after merely glancing around within the basin, we should have differed greatly from those who refer to it in rapturous terms.

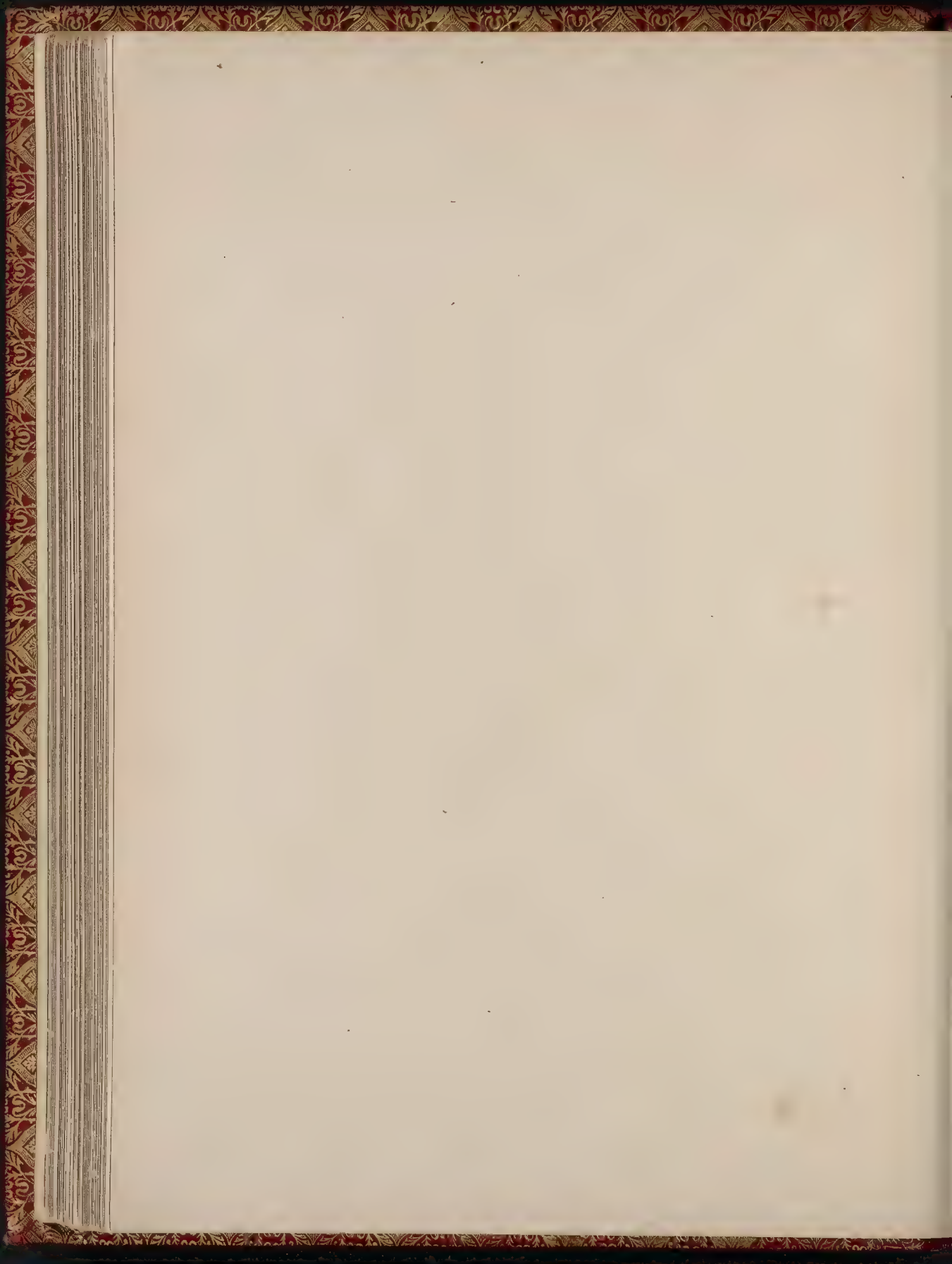
But let it be understood that in describing Kandy as incomparably beautiful we are not limiting the idea to the town



and its immediate surroundings, but rather extending it to the views from the roads which wind around the hills on all sides, and look down upon the far-reaching valleys, where the Mahawelliganga rolls over channels of huge rocks and through scenes of almost majestic beauty; to the stretches of vivid greenery from Hunasgeria peak; to the lovely Matele hills, and the whole surrounding country viewed from the steep acclivities which embrace the town itself. With the railway journey which affords such wonderful views of mountain scenery the traveller is never disappointed, but it too frequently happens that, either for want of time, or from insufficient energy, he returns with but a faint idea of the extensive beauty of the Kandyan district.









## CHAPTER II.

### KANDY UNCONQUERED.



TRAVELLER who wishes to obtain the full amount of pleasure which new scenes can afford will generally set out equipped with such historical information as may be useful for his purpose; in like manner we shall find our interest in the Kandy of to-day greatly strengthened by some knowledge of the previous records of the Kandyans and their delightfully situated little city.

Kandy has no very ancient history. It was for the first time adopted as the capital in the year 1592 by Wimala Dharma, the one hundred and fifty-seventh monarch who had reigned in Ceylon since the year B.C. 543, the earliest period of which any events are recorded.

For more than a thousand years Anaradhapura was the capital and the residence of the kings, till in A.D. 729 this once mighty city, the magnificent ruins of which are still to be seen, was forsaken, and henceforth for some five hundred years Pollonarua became the capital. The ruined shrines and palaces of these ancient cities are to day amongst the greatest wonders of the world.

With the downfall of Pollonarua, consequent upon Malabar invasion, the prestige of the Singhalese monarchy dwindled. From the year 1235 various places were selected for the capital, until 1592, when Kandy was finally adopted and continued to be a place of royal residence until the reign of the last monarch, Sri Wikrama Raja Sinha, in 1798.

The Kandyans first came into contact with Europeans in the early part of the sixteenth century, when the Portuguese obtained possession of Colombo. From this time for three hundred years Kandy was the chosen ground where the Singhalese made their stand against the aggressions of European colonists. The Portuguese first carried on a desultory struggle with the Kandyans for one hundred and fifty years, during which time they repeatedly gained possession of, and in great part destroyed, the city, but never succeeded in holding it to their own advantage, or for any considerable length of time.

How entirely ignorant of Western civilization the Singhalese were at this time, is evident from the following quaint extract from a native chronicle referring to the arrival of a Portuguese ship at Colombo. It narrates:—"In the month of April of the year 1522, a ship from Portugal arrived at Colombo, and information was brought to the king. They are a very white and beautiful people, who wear hats and boots of iron, and never stop in one place (and having seen them eating bread and drinking wine, and not knowing what it was, they added), they eat a sort of white stone and drink blood, give a gold coin for a fish, or a lime, and have a kind of instrument that produces thunder and lightning, and a ball put into it would

fly many miles, and then break a castle of marble or iron. The king, on hearing of their arrival, being very curious to see what they were like, disguised himself and came down to the harbour from Cotta, and being pleased with their appearance, returned to his palace and gave them an audience and presents."

The Singhalese of the low country were not in a position to resist the settlement of the Portuguese, even if they desired to do so, for their resources were fully occupied in opposing immigrant races from India; but they showed no great anxiety as to who possessed their seaports, and the enterprising Portuguese therefore soon established a commercial footing in Colombo.

The native seat of government, for some time past located at Cotta, was now removed to Kandy, which was held with varying success through many desperate encounters, accompanied by the practice of every species of atrocity on both sides. The enterprise, always difficult and dangerous for the besiegers, both from the deadly malaria of the jungle and the narrow and treacherous defiles, which were the only means of approach, brings into evidence the great courage of the Portuguese race as early colonists. It is, however, regretfully manifest from the accounts of their battles that they were barbarously cruel conquerors, and matched, if they did not excel, the Kandyans in the invention of hideous methods of dealing with their captives.

I shall not follow the example of most writers on Ceylon by giving details of the horrible atrocities which accompanied



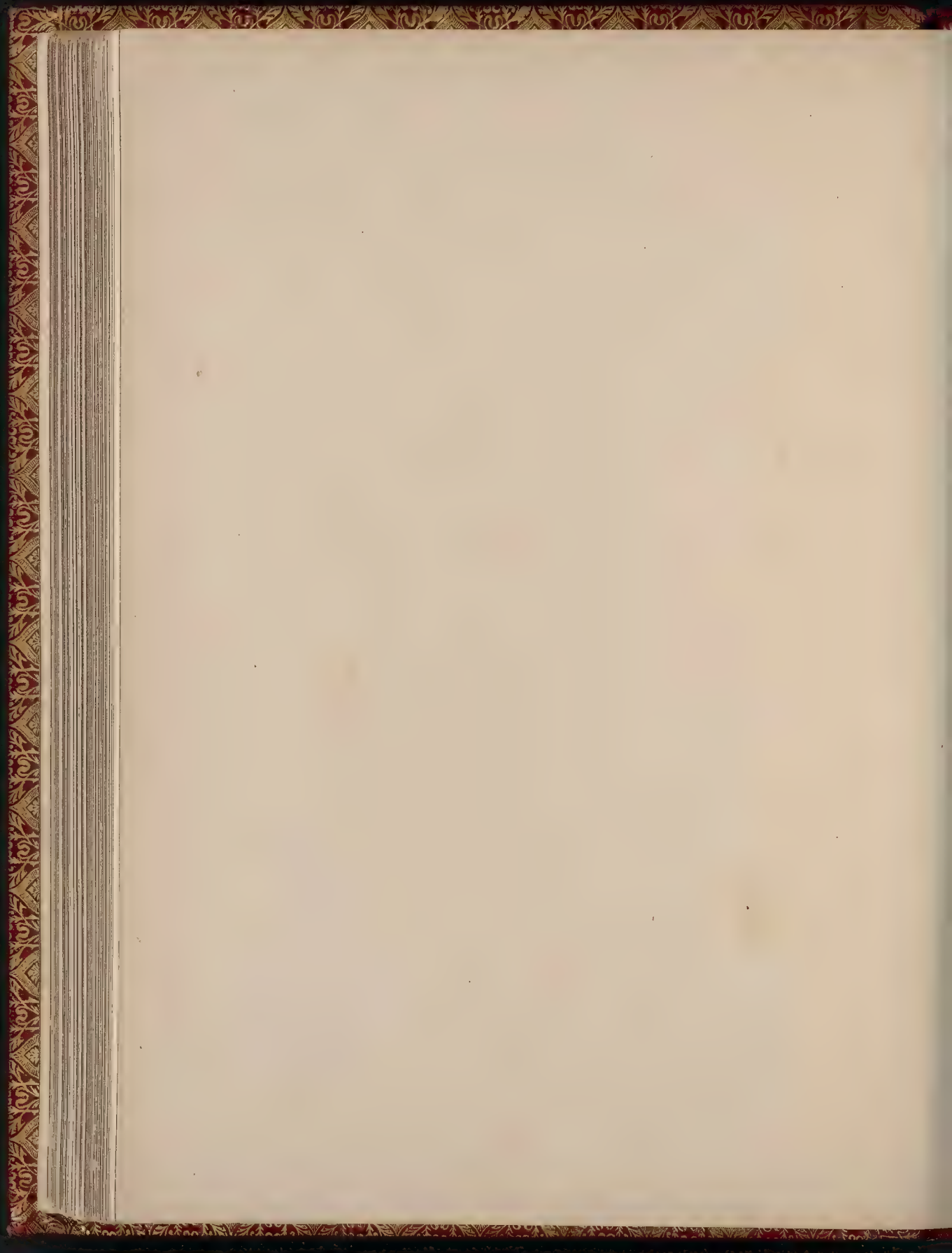
the Kandyan wars, from the attempts by the Portuguese to the final conquest by the British; some reference to them in general terms will, however, assist us to understand from what condition this fair province has, almost within the memory of man, developed into its present state of peaceful prosperity.

The character of the Kandyans had always been patriotic, an attribute wanting amongst the people of the lowlands, whose policy in dealing with the invader was too often degrading and spiritless, so that well organised resistance was out of the question, and the brave mountaineers were left to oppose the invader unaided in a struggle for their nationality which lasted for more than a century.

Their methods of warfare were at first primitive; their weapons consisting of lances, bows and arrows, and sword-blades attached to the tusks of their war elephants. They accomplished more by crafty stratagem than by open combat, but they were quick to perceive and to adopt the methods of their aggressors. At the beginning of the struggle guns and gunpowder were unknown to them; there were, however, amongst their artisans workers in metal, of greater skill than the Portuguese, and they soon produced excellent fowling pieces, which were described by their foes as "the fairest barrels for pieces that may be seen in any place, and which shine as bright as silver." Long before the war ended they were as well equipped in respect of weapons as their European invaders. The manufacture of guns, thus begun by the Kandyans under the impulse of necessity, has continued in the villages around Kandy to the present day.



FRANCO.





Throughout the whole period during which the Portuguese were in possession of the coast, the Kandyans by their patriotism, their courage, and the great advantage of their position in mountains, the passes of which were naturally fortified on all sides, were a constant terror to them, harassing their operations by directing forays into the plains, and thus taxing to the utmost their protective resources. The expenditure necessary to gather the products of the country and to carry on trade under such circumstances was altogether disproportionate to the benefits derived.

At length the Dutch appeared upon the scene, and entered into a contest with Portugal for the possession of Ceylon. They had been stimulated to make an expedition into Eastern waters by the short-sighted policy of Philip II., who, when he had acquired the kingdom of Portugal, aimed at destroying the commerce of the Dutch by prohibiting trade with them. The Dutch had been large buyers of the productions of India, which were brought to Europe by the Portuguese, and they had developed a considerable trade in Indian goods with the countries of the North. This they were not willing to relinquish, and in order to retain it they at once turned their thoughts to a direct trade with India. Thus the impolitic action of Philip not only injured the trading interests of his own possessions in Europe, but led directly to the subversion of the Portuguese monopoly in Ceylon and the ultimate expulsion of Portuguese colonists from the country.

The first proceeding of the Dutch was directed to the formation of an alliance with the king of Kandy against his

Portuguese enemies. With this policy in view, a Dutch Admiral landed on the eastern coast at Batticaloa in May, 1602, and persuaded the chief of that district to assist him in his embassy. The result was completely successful; the king received him in Kandy with great welcome, and after entertaining him with magnificence and awarding him great concessions, dismissed him laden with presents. Although the Dutch did not immediately land forces, and the struggle of twenty years which ended in their complete supremacy did not begin till the year 1638, the original alliance was retained, and the Kandyan kings supported the Dutch in their enterprise with a view to rid themselves of the hated Portuguese.

The Portuguese power in Ceylon finally fell to the Dutch in 1658, after one hundred and fifty years of the most deplorable mismanagement. The policy of the Dutch was much more favourable to trade than that of the Portuguese. Their one aim was to preserve peace, that they might trade without hindrance; but to this end they sacrificed honour in a most humiliating manner. They allowed Rajah Singha II., the king of Kandy, to treat them with the utmost contempt and arrogance, to violate treaties, and to disregard their wishes, and to his studied contumely they replied only in terms of adulation. The same insincerity attaches to all their actions in Ceylon, the real motive lurking beneath all their pretended benefits being purely commercial. Cruel as were the Portuguese, they had some sense of chivalry, and did not humble themselves and endure insults for the sake of commerce; but one cannot think of the policy of the Dutch without a strong sense of its unworthiness, almost amounting to contempt. As

merchants, as missionaries, and as soldiers they failed to accomplish any permanent good.

Although the English have not always been free from the fault of disregarding national honour for the sake of commercial advantage, no policy of subserviency ever adopted by them could equal the base and obsequious conduct of the Dutch in their relations with the Kandyan king, Singha. Robert Knox, an Englishman, who was kidnapped by the king and kept prisoner in Kandy for twenty years, referring to this, says: "Knowing his proud spirit, they pushed their ends by representing themselves to be his majesty's humble servants and subjects, and that it was out of loyalty to him that they build forts and keep watches round the country, to prevent foreign nations and enemies coming; and that as they were thus employed in his majesty's service, so it is for sustenance which they want that occasioned their coming into his majesty's country. And thus they flatter him, ascribing to him high and honourable titles, which he greatly delights in."

Referring to the personal characteristics of Rajah Singha, Knox says: "He is not tall, but very well set; colour somewhat of the blackest; great rolling eyes, turning them and looking every way, always moving them; a brisk, bold look; very corpulent and lively; somewhat bald; a large, comely beard and great whiskers; bears his years well, being nearly eighty; is very abstemious and plain in his living, consisting chiefly of fruit, rice, and vegetables; eats off a green plantain leaf in a golden basin; although an old man, yet he appears not to be like one, neither in action nor



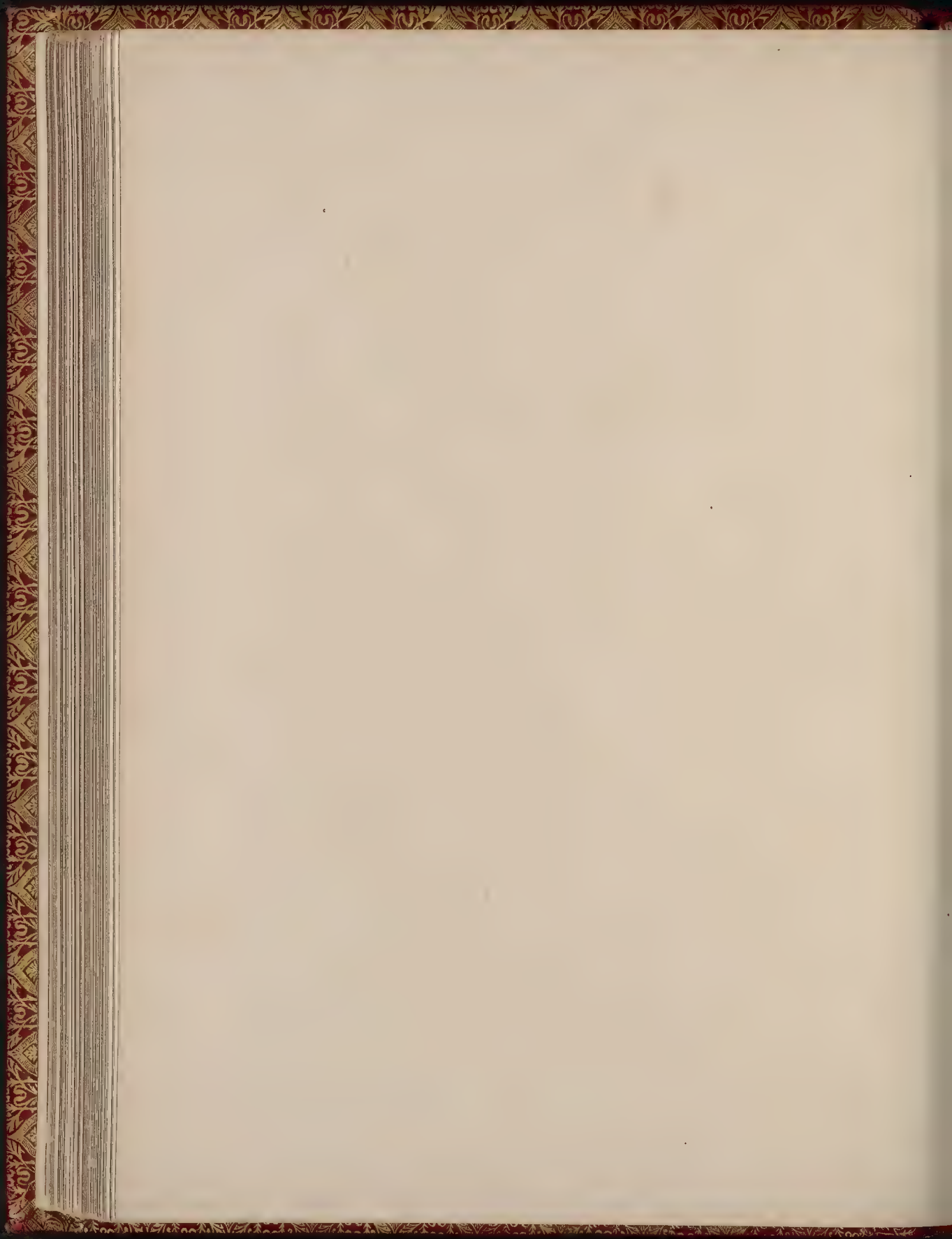
countenance; his apparel is very strange and wonderful, not after his own country or any other, being his own invention; on his head he wears a cap three tiers high, and a feather standing upright before; his doublet of so strange a shape I cannot describe it, the body one colour and sleeves another; he wears long breeches to the ankles, with shoes and stockings; his sword hangs in a belt with a scabbard made of beaten gold, and carries a gold-headed cane. He lives in a palace full of windings like Woodstock bower, and keeps a number of elephants close by to trample down a crowd, and seems to be naturally disposed to cruelty, for he sheds a great deal of blood, and gives no reason for it, in tortures and painful deaths upon whole families—hanging their hands about their necks, pulling away their flesh with pincers, and burning them with hot irons to extort confessions. He makes them eat their own flesh, and mothers their children.”

The Dutch undoubtedly had the means of defeating this despicable tyrant, but their meanness and rapacity were so extreme that they preferred to put up with the insults and treachery of the most cruel and barbarous wretch who ever assumed the title of king rather than bear the expense which the more honourable course would have incurred. It was left therefore for the English to conquer the Kandyan kingdom and develop its resources.



FOREST LAKE ROAD, KANAWHA.







### CHAPTER III.

#### CONQUEST BY THE BRITISH.



THE British Government having decided to take Ceylon from the Dutch in the year 1795, ordered an expedition for that purpose to proceed from Madras. The military establishments of the Dutch were in a most deplorable state of inefficiency, and utterly unable to offer any serious resistance. Trincomalie, Jaffna, and Calpentyn were taken with little trouble, and the capitulation of Colombo soon followed. Indeed, the Dutch governor had no alternative but to surrender, for he was well aware that the British could land a dozen regiments on the island, while his military resources were in a most degraded and mutinous condition. The Dutch were finally ousted by the British in 1796, and then began the real development of the resources of the country.

We have seen that, although the coast towns of Ceylon had for three centuries been subject to European government, Kandy was still unconquered at the beginning of the present century. It will be interesting to notice what was its political condition when the English first appeared upon the scene. The wonderful ruined cities of Anaradhapura and Pollonarua

bear unquestionable testimony to an element of greatness, in relation to the period, and prove the existence of a civilization sufficiently advanced to produce and appreciate works of great merit in sculpture and buildings of the highest architectural skill; but all this had vanished, and the prestige of the ancient monarchy had fallen to a miserable remnant of kingship, perhaps the most pitiable and degraded that ever disgraced even an Oriental state. The despotism was absolute, and therefore no fixed and established laws were in operation. The king himself was a despot of the most diabolical type. To resist his will was to court immediate destruction. In order to impress his subjects with a due sense of his lofty position and power, he exacted most extravagant forms of reverence, even from the highest officers of the state. His appearance in public was always signalled by barbarous demonstrations, the chief features of which were the great clashing of noisy instruments, and mad gestures of hundreds of attendants, whose duty it was to make known the presence of the king. Loud noise, strange gestures, and hideous disfigurement still form the principal ideas of grandeur amongst the native Kandyans, as evidenced in their great Perahara processions, which will be described in a later chapter.

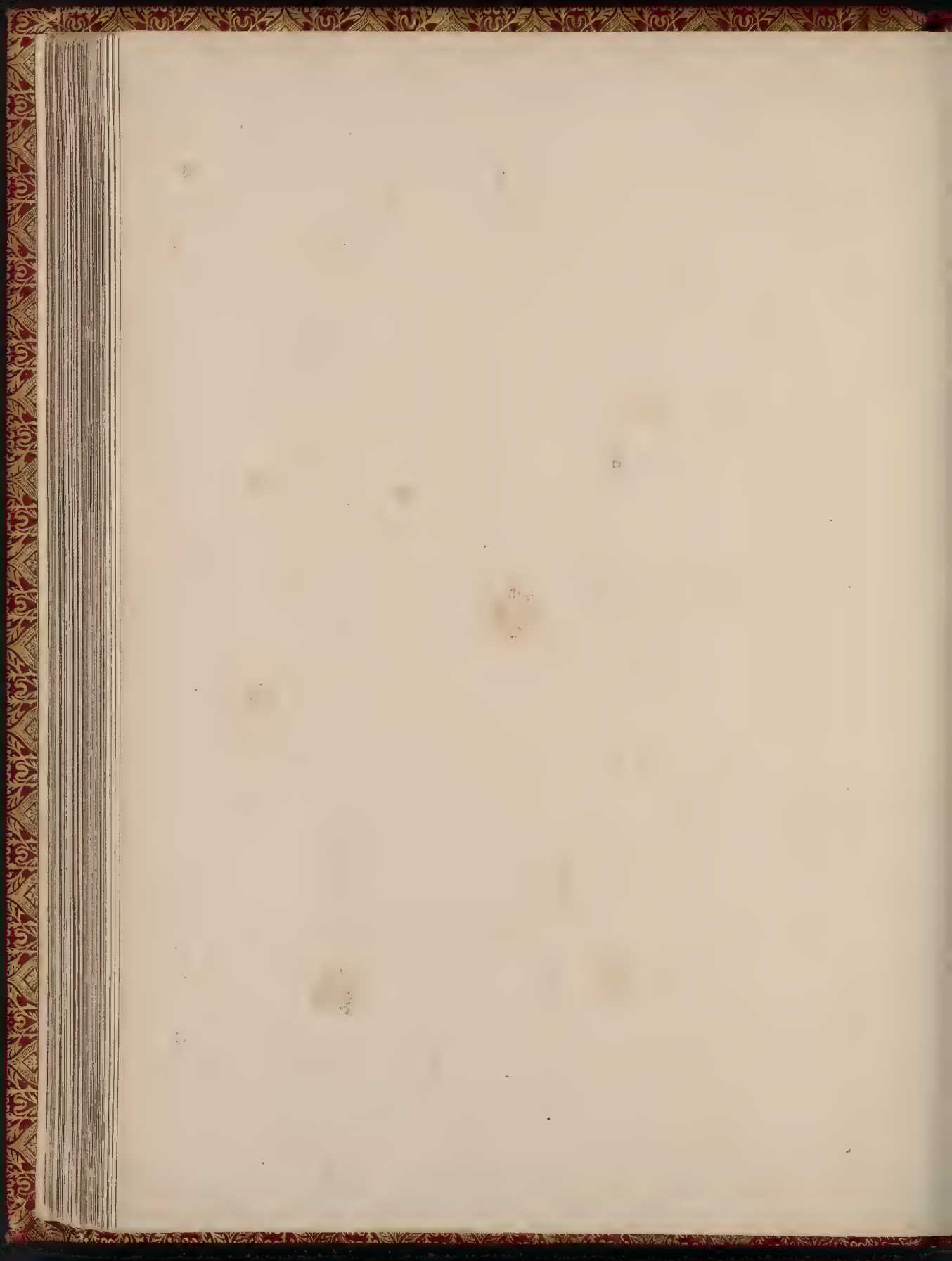
The highest officer of the state was the Adigar, who alone possessed the royal ear. His power in administering justice, or injustice, was practically unlimited. He could issue what mandates he pleased, and prevent any complaints from reaching the throne. He thus had every opportunity for intrigue, which he generally practised, causing much fear and jealousy to the despotic monarch, and often much misery to the people.





KOHOOL PALM, KAWAII.





The inferior officers of the state were mere tools of oppression, squeezing every atom of wealth out of the lower orders of the people. The system recognised was that of extortion. The lowest ranks were those who most felt the burden of supplying the royal treasury, for they had no class from which they could in turn extort; but the king could enforce contributions from the Adigar, and he in turn from the inferior officers.

Anything like properly-conducted courts of law was unknown. Such trials as were held before the officers of the state were summary, and barbarous punishments the immediate result. Imprisonment was never inflicted, but heavy fines and torture for minor offences; and in case of capital sentences, some barbarous cruelty in addition was always introduced.

At what a price, then, did the Kandyans preserve their independence! Shut up from all intercourse with other countries, and suffering the worst forms of slavery and oppression, they yet lived in constant dread of being conquered by the nation which ultimately brought them the happiness of good government and the means of prosperity. After three centuries of guerilla warfare with the Portuguese and the Dutch, and their bitter experiences of the policy of brigandage rather than justice which these nations pursued, it was not likely that they would welcome any further European invader.

The English did not, after the capitulation of Colombo, immediately make an attempt to gain possession of the Kandyan kingdom, but entered into an alliance with the king, which proved unfortunate, owing to the following circum-

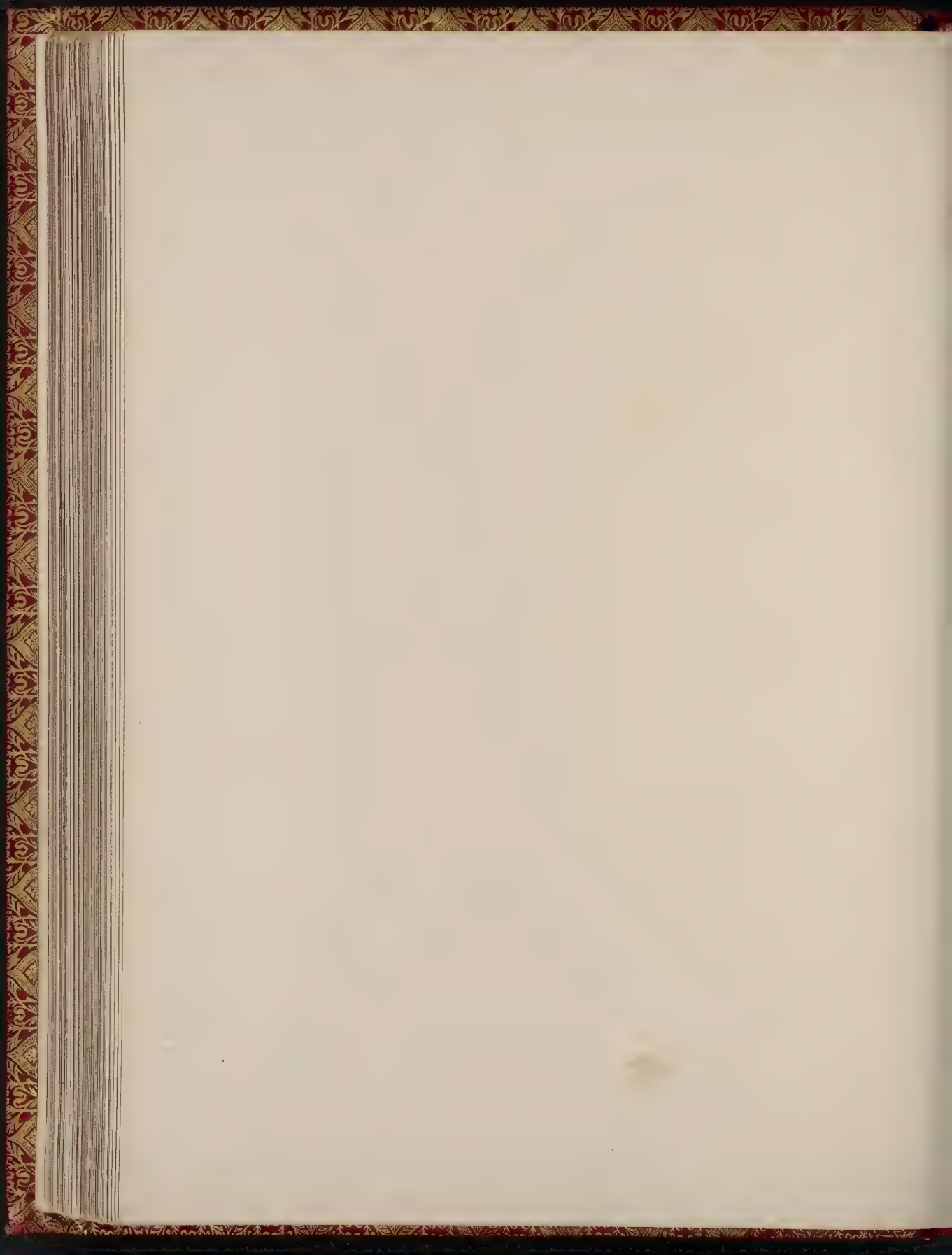
stances:—Ceylon was taken by the forces of the East India Company, and was therefore not under the direct government of the Crown. A Madras civilian was sent to govern as the representative of the Company, but he succeeded only in driving the natives to revolt by hasty measures of reform and oppressive fiscal arrangements. The revolt was easily suppressed by forces from Madras, but the circumstances which led to it were investigated by the British Government, with the important result that the island was brought under the direct government of the Crown.

Mr. North (afterwards Earl of Guilford) was appointed governor, and at once entered upon a more suitable policy for improving the condition of the country. He recognised the fact that the Dutch system of government was hostile to industrial development, and that a policy of gradual change was the only one suited to native ideas. He therefore re-introduced the Dutch laws and methods to which the natives had grown accustomed, and gently carried out reforms in the administration, thus avoiding all such difficulties as had followed on the precipitate action of the Indian officials. He was, however, unfortunate in his diplomatic attempts to bring Kandy into the British power. The pretty mountain stronghold was destined to give trouble to its new assailants, and to be the scene of still further bloodshed, treachery and barbarity, far too awful for description.

Events were now passing in Kandy which led Mr. North to consider the possibility of gaining control of that kingdom by diplomatic means. The Adigar, an adept at intrigue, had







managed to depose the old king and to place upon the throne a youth, Sri Wickrama, nephew of the king's wife. He next conceived an ambition to dethrone his *protégé* and restore the native dynasty in his own person, excusing himself on the ground that the recent kings were Malabars, whereas he himself boasted descent from the ancient line of pure Singhalese monarchs.

These designs he disclosed to the British Governor, who at once saw in them an opportunity of establishing a military protectorate at Kandy. The Adigar's original intention was to encourage the young king to commit such acts of atrocity as should make him hateful to his own subjects, and at the same time provoke war with the English. This plan, he thought, would overthrow the king, and that he himself would be raised to the supreme power. Mr. North, however, tempted him with the following proposition:—The king was to retain his nominal rank, but be virtually reduced to a nonentity; if possible, the king was to be induced to retire to a distant province; and these arrangements were to be supported by the presence of a British force in Kandy.

How to introduce a sufficient number of troops into Kandy without exciting a war was an ostensible difficulty of the arrangement, and one which in its issue proved insurmountable. The natural strongholds of the indomitable mountain region were being jealously guarded at every defile on the densely-wooded borders. Each inhabitant was subject to sentinel duty, and thousands were kept at posts overlooking the plains around, many even having to keep their watches on the tops



of trees commanding extensive views of the whole country around, so that no person could get either in or out of the kingdom without consent. So jealous were the apprehensions of the tyrant king, that even within the country there was a strict system of passports from one district to another. Under such conditions the project of Mr. North was not an easy one. It was decided to introduce the troops by means of a pretended embassy to the king, the Adigar undertaking to get his consent to a large escort, and in the guise of this escort it was intended to march into Kandy with a force of two thousand five hundred men.

Accordingly, in March, 1800, General MacDowall marched with this formidable escort to the borders of the Kandyan kingdom, where they were stopped by orders from the king, who had become alarmed at their numbers. The British troops were not allowed to proceed further, but the General was bidden to proceed with some native troops through passes so impracticable that guns and baggage had to be left behind, and he therefore arrived with a very small portion of his intended strength. Here the most humiliating court ceremonies were imposed, and so much was done by the king to cause the greatest possible delay, that at length the embassy returned to Colombo completely unsuccessful. Thus the elaborate scheme of Mr. North for obtaining a bloodless footing in the Kandyan kingdom was speedily doomed to utter failure.

No one who reflects upon this miserable story can help feeling some sense of shame that British rule, which was capable of bringing the island to such a prosperous and



KANDY LAKE.





peaceful condition, should have begun with a scheme so unbecoming and treacherous as the plot entered upon by the British Governor with the barbarian minister against his king. That Mr. North was doubtful of his own conduct is shown by his letters to the Duke of Wellington (then Marquis of Wellesley), in one of which he says: "The decision is made, and General MacDowall set out with his escort on Wednesday last. The Adigar (*Rogorum longe turpissimus!*) is to meet him at Sitavacca. Only fancy if one of *our* ministers were to behave so about King George, and oblige the Abbé Siéyes to stipulate for his life! I hope that I have not done wrong, but I am not yet certain whether I have acted like a good politician or like a great nincompoop."

Although Mr. North has been severely criticised, there is much to be said in defence of his attempt to obtain possession of Kandy by such means as he tried. The internal condition of the kingdom itself showed that the success of the enterprise could entail no great injustice upon the king or the people, and events that followed sadly proved that it would have averted great misfortunes, much bloodshed, and many fearful atrocities, besides bringing relief to the oppressed inhabitants fifteen years earlier.

The Adigar, foiled in his designs to gain power by means of intrigues in conjunction with the British, now changed his tactics with a view to provoke a war with Kandy, during which events might enable him to realise the objects of his lofty ambition. In the course of two years, after many fruitless attempts, he managed to bring about a *casus belli* which

the Governor could not despise. A British force of three thousand men, under General MacDowall, marched to Kandy and invested it. The king fled, and the treacherous Adigar at once offered his support to Mr. North in placing on the throne a member of the royal family who should act in accordance with their wishes. Muttu Saamy, who had been a fugitive under British protection in Colombo, was chosen for this purpose and placed upon the throne. He was first required to agree to a permanent British garrison in Kandy, and thus Mr. North's original plan was to be carried out.

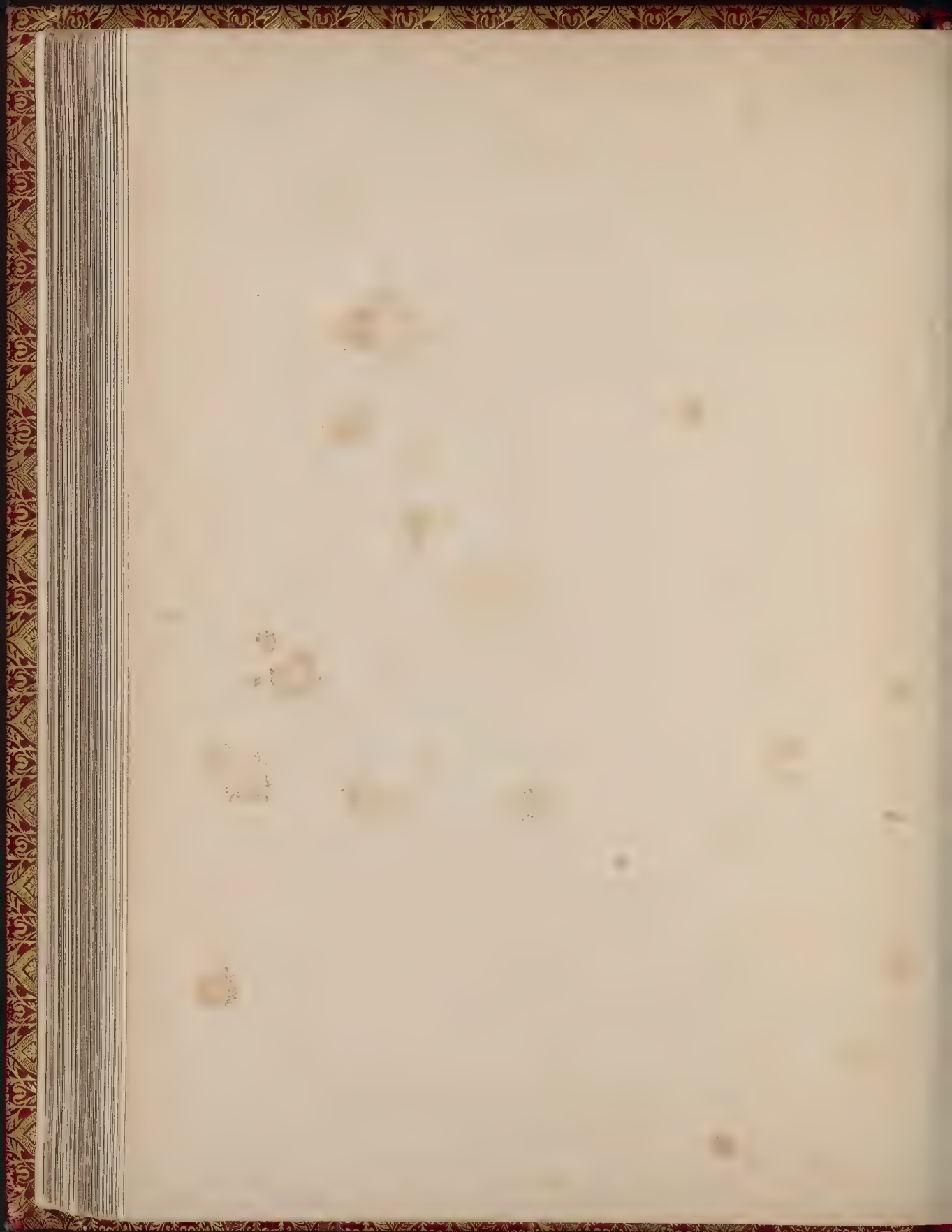
But the wily Adigar approached the General with proposals which resulted in a convention upon the following terms:—The fugitive king was to be delivered up to the English, Muttu Saamy was to be sent to Jaffna, and the Adigar was to assume the supreme power in Kandy. Two unfortunate circumstances in carrying out these arrangements gave opportunity to the treacherous Adigar to act the traitor and bring about a fearful disaster to the British troops. In the first place the number left for a permanent garrison was too small, and in the second, their commander was an officer of insufficient capacity for the position assigned to him.

General MacDowall marched back to Colombo, leaving behind him only three hundred English and seven hundred Malays, under Major Davie, for the defence of British interests.

The Adigar, now seeing but one step between himself and the throne, hesitated not a moment to betray the English who had so incautiously trusted him, and formed the bold design of seizing the person of the Governor, of exterminating







the British garrison in Kandy, and destroying the rival kings. By accident the Governor, who was on the borders of the Kandyan kingdom, escaped, but the rest of his scheme was ruthlessly carried out. Sir Emerson Tennant thus relates the occurrence :—

“ On the morning of the 24th June, Kandy was surrounded by thousands of armed natives, who assailed the British garrison from the hills which overhang the ancient palace. Numbers were killed, and the residue, exhausted and helpless, were compelled to capitulate. The Adigar guaranteed their safety and that of the royal *protégé*, Muttu Saamy, with whom they were permitted to march about three miles, to the banks of the Mahawelli-ganga, on their way to Trincomalie. But they were detained for two days, unable to pass the river, which was swollen by the recent rains; and here they were forced to surrender the person of the prince, who was instantly slain. Major Davie was led back to Kandy, his soldiers were persuaded to give up their arms, the Malays were made prisoners, and the British officers and men, led two by two into a hollow out of sight of their comrades, were felled by blows from behind, and despatched by the knives of the Kandyans. One soldier alone escaped from the carnage to tell the fate of his companions. An officer who commanded at Fort MacDowall, about eighteen miles eastward of Kandy, spiked his gun, abandoned his sick, and with difficulty succeeded in bringing off his men to Trincomalie; another held his position at Dambadenia till brought off by a relief from Colombo; but within the briefest possible space not one British soldier was left within the dominions of Kandy.

"Years were allowed to elapse before any adequate retribution was inflicted on the authors of this massacre. Cordiner, who was at Colombo when the intelligence arrived, describes the effect as 'universal consternation; it was like a burst of thunder portended by a dark and gloomy sky, and followed by an awful and overpowering calm.' The first impulse of the English was for general and indiscriminate vengeance on the Kandyan people; but death and disease had so reduced the British force that even this was impracticable for want of troops, and the few that remained serviceable had soon ample occupation in defending their own territory from the dangers with which it was threatened from Kandy."

But there was another cause of delay in avenging the treacherous cruelty of the Kandyans. War with France was occupying all available English troops, and in consequence of this Mr. North's application for reinforcements could not be complied with. The Kandyans followed up the massacre by still further atrocities, and continual attacks on the British subjects of the lowlands, and so harassing were these onslaughts that it was considered necessary to make a further attempt to take Kandy, in spite of the greatly diminished strength of the troops. A plan was formed to advance troops from six different stations on the coast, so that they might concentrate simultaneously at the mountain capital. The commanders were selected, and marching orders given, but at the last moment they were countermanded. By some extraordinary blunder, Captain Johnston, who had been ordered to march from Batticaloa, did not receive his countermanding order, and in consequence he advanced with three hundred men. The march



and retreat of this little army were heroic, and gave a new character to the British soldier in the minds of the Kandyans. Had Major Davie possessed half the judgment and energy of the brave Captain Johnston, the awful massacre of the previous year would not have occurred. It is only fair, however, to state that Major Davie never had an opportunity of explaining his conduct.

Some account of Captain Johnston's brilliant achievement will assist the reader to realise the character of the Kandyan district, as approached from the east, and will also serve our purpose of arriving at an appreciative interest in the present day features of Kandy by the aid of an acquaintance with the most interesting events of the past. The narrative, as told by Captain Johnston himself, is one of the most thrilling accounts of military expeditions on record. He narrates:—

Our detachment consisted of the following numbers:—

	EUROPEANS.						NATIVES.					GRAND TOTAL.
	Captains.	Lieutenants.	Ensigns.	Sergeants.	Drummers.	Privates.	Subidar, or Capt.	Jemidar, or Lieut.	Havildar, or Sergeant.	Drummers.	Privates.	
Royal Artillery ... ..	—	—	—	1	—	6	—	—	—	—	—	7
His Majesty's 19th Regiment ...	—	2	—	3	1	64	—	—	—	—	—	70
,,    Malay ditto ... ..	—	1	—	—	—	—	1	1	4	—	46	53
1st Batt. Bengal Volunteers ...	—	1	—	—	—	—	—	1	9	2	75	88
2nd    ,,          ,,    ... ..	—	2	—	—	—	—	1	1	5	2	76	87
(Pioneers and Coolies, 550).	—	6	—	4	1	70	2	3	18	4	197	305

N.B.—One one-pounder and one  $4\frac{3}{8}$  cohorn.

*Sept. 22.*—Marched at daylight to the westward, keeping in a southerly direction as much as the nature of the country would admit, in order to approximate the route of Colonel Maddison's detachment.

*Sept. 23, 24, 25, 26.*—Followed the same course, expecting, as we drew nearer to the place of rendezvous, to hear of the Hambingtotte division.

*Sept. 27.*—Reached Sambapelly after a very fatiguing march of above seventy miles (from Surcamony), over a country wild and mountainous in the highest degree. During the last sixty miles we had not seen a house or a human being, nor was there anything except the paths through the forests and round the bases of the mountains, to induce a belief that this quarter had ever been peopled. We crossed one broad river, and several smaller streams, none of which fortunately impeded our march. The weather during the day was close and sultry, the circulation of the air being impeded by the forests; the nights, on the contrary, were foggy and cold. These changes of climate began to take effect on the troops, and I found it necessary to send back from hence two Malays and twenty-two Bengal Sepoys, who were indisposed. Sambapelly is a small village, near which stands the residence of a Kandyan chief. The country in the vicinity assumes a more favourable appearance. Some villages are discernible, and the valleys are in many parts cultivated.

*Sept. 28.*—Marched at daylight, the country continuing mountainous, but the slopes of the hills in many places cleared, and the valleys in general cultivated. Passed through some villages, which were entirely deserted. Numerous parties of the enemy were seen at a distance, along the sides of the mountains, watching our movements, by which they seemed to be directed. About three o'clock, as the advanced guard was descending into a deep valley, close to the village of Kieratavally, they were fired upon by a party of the enemy, posted on the opposite hills, who fled as soon as they had discharged their pieces. Luckily one man, who was wounded, fell into our hands. Although we had now marched one hundred and twenty-four miles from Batticolo, this was the first native to whom we had been enabled to speak. It was here that I expected to meet the Hambingtotte division, but our prisoner had heard nothing of it, nor of any detachment than that under my command; a circumstance which, cut off as

I was from communication by the surrounding enemy, created considerable anxiety. As it was impossible to remain stationary with a corps in a country where there was no possibility of procuring provisions of any kind, every article of that description having been removed to the mountains, and as I conceived there could be no doubt of the Hambingtotte division bringing up the rear, I lost no time in advancing, and the more so as I expected I must soon meet some of the other columns, which I imagined must shortly be concentrating themselves towards the capital. During the night we heard the shouts of the enemy, and saw their numerous fires in various directions along the sides of the mountains.

Kieratavally is a neat Kandyan village, situated in a well-cultivated part of the country. Before leaving it I set fire to a large house belonging to the Dessauve, that the Hambingtotte division on arriving there might see that we had already passed.

*Sept. 29.*—Continued our route at daylight in the direction of Kandy, anxiously looking out for other detachments of our troops. After marching sixteen miles over a country similar to what we had lately traversed, reached Pangaram, a large village, inhabited chiefly by Lubbies (a trading caste), and situated on the banks of the great river which passes Kandy, and which is here about one hundred and fifty yards broad. The village was, as usual, entirely deserted. The river being much swollen, we immediately began to prepare rafts. During the day the enemy hung on our flanks in considerable numbers, but did not oppose our progress otherwise than by exchanging a few shots with our advanced and rear guards. Towards night, however, they lined the opposite bank of the river, and seemed resolved to dispute the passage.

*Sept. 30.*—The river having fallen considerably during the night, the enemy fled from the opposite bank after a few discharges of round shot. A few volunteers made good their passage, and the river continuing to fall, the rest of our men were enabled to ford it. The stores were carried over on rafts. While this was going on, I detached Lieutenant Virgo, with a party of about sixty men, to destroy a palace of the king of Kandy, situated seven miles down the river, in which I understood was a depôt of arms and military stores. They completely effected their object.



*Oct. 1.*—Continued our march towards Kandy, and encamped in the evening in a small plain called Catavilly, distant fifteen miles from Pangaram. The country showed less appearance of cultivation. The enemy continued to hang on our flanks, firing now and then a few shots, but making no serious resistance.

*Oct. 2.*—After marching eight miles, reached the fort of Padrapelly, where we crossed for the second time the Kandyan river, the course of which is very circuitous. Our passage was attended with great difficulty, owing to the rapidity of the stream and the rockiness of the bottom. During the last two days our path was extremely rugged, lying along the banks of the river, where the hills ended in high and shelving rocks, the soil being washed away by torrents. Encamped on the opposite bank, in a small opening, where we could procure no forage for our bullocks.

*Oct. 3.*—Marched at daylight. During this morning the enemy seemed disposed to close with us; they killed a soldier of the 19th, and wounded some followers. After marching about eight miles, we began ascending the pass of Ourané, which we found steep, rocky, and intersected by deep ravines. About half way up we halted in the plain of Ourané, where we found plenty of excellent water, a most welcome refreshment to our men, who were exhausted by climbing up the mountains under the rays of a vertical sun, reflected from rocks, which, as the day advanced, became more and more heated. Meantime the enemy assembled in considerable numbers higher up the mountain, but were dislodged by Lieutenant Virgo, whom I had sent forward to secure the pass. Late in the evening we reached the summit, after a painful march of fourteen miles, and halted in a small village, called Comanata villé.

*Oct. 4.*—The road on this day's march was worse than any we had yet passed; it lay along the brow of a mountain, in several places nearly perpendicular, where a false step would have caused a fall of several hundred feet. Being very narrow, many of the bullocks tumbled headlong down, and the path would have been altogether impracticable for these animals had they not been habituated to carry merchandise along the hills. Here and there, where the earth had been washed away, or a rock fallen down, the natives had driven stakes horizontally into the sides of the mountain, forming a kind of bridge, over which

travellers could pass. Had these given way under any of the men, they must have been dashed to pieces; or, had they been previously removed, the hill would have been rendered impassable. This is one of the paths through which the king of Kandy retreats to Ouva, when he is obliged to fly from his capital.

That the enemy should have forborne to check our advance by destroying the paths, can be accounted for only by supposing that they thought it unlikely so small a force could push forward to the capital, and were in hourly expectation of our retreat by the same road, which I afterwards understood they had rendered impassable; or unless, as is more likely, they wished, in compliance with their favourite system, to draw us into the heart of the country and attack us when enfeebled by sickness and skirmishes.

We encamped, late in the evening, in a paddy (rice) field on the bank of the river, under a steep hill, which was occupied by the 3rd company of Bengal Sepoys, under Lieutenant Povelary.

*Oct. 5.*—At daylight the enemy covered the opposite bank, and opened a fire of musketry and gengals (Kandyan field-pieces) on our camp; but as it was situated in a hollow, most of the shot passed over our heads; two Sepoys, however, were killed, and several Sepoys and Coolies wounded, and the tents much injured. The enemy attacked the hill above the camp, but were repulsed by Lieutenant Povelary with considerable loss. Our position was, notwithstanding, much exposed, both when in camp and when prosecuting our march. On the right ran the river, nowhere fordable, and lined on its opposite bank by the enemy; on the left was a steep mountain, confining our march to the vicinity of the river. Our flankers on the left, it is true, occupied the summit of the mountain, and could, by a lateral movement, prevent our being galled from that side. We began our march at nine a.m., our flankers on the right firing across the river on the enemy; but, as they were chiefly concealed behind rocks and trees, with little effect. The most distressing circumstance however was, that many of the bullocks, unaccustomed to the appearance of Europeans and to heavy firing, became wild and unmanageable, broke from their drivers, cast off their loads, and, rushing among the Coolies, created much confusion and delay.

Having advanced about three miles in this state, we approached a large house standing nearly across the road, and about a hundred



yards distant from the river. This house was filled with the enemy, who fired on the head of our column from holes pierced in the walls. Exactly opposite, on the other side of the river, I perceived a battery with one heavy gun (which I afterwards found to be a Dutch iron eight-pounder), and several gengals ready to open on us whenever we came within range. This made it necessary for me to pause; our loss had already been considerable; our troops, as well as Coolies, were falling fast. To attempt to pass the battery with so lengthened a column as ours, disordered as it was by the confusion that had been occasioned by the bullocks, would have been highly imprudent, especially as our only field-piece upset at this time, by which the axletree of the carriage was broken; I therefore determined to storm the house, and, when in possession of it, to construct rafts for the purpose of passing the river and carrying the battery. Our vanguard accordingly drove the enemy from the house, which we entered, and finding plenty of room for our whole corps, were enabled to dress the wounded and replace the axletree of our gun-carriage. We passed the remainder of the day in constructing a large raft of such materials as could be procured. Before Lieutenant Povelary, who flanked our left, could get possession of a high hill immediately above the house, the enemy were enabled to fire a volley through the roof, by which a bombardier of the Royal Artillery (Malcolm Campbell) was unfortunately killed. Though only a non-commissioned officer, his loss was severely felt by our small party, having rendered himself particularly useful by his exertions in getting the stores up the mountains during the march. The enemy's fire was now wholly directed against the house. They had luckily but little round shot for the large gun, and the grape and fire of the gengals did no material injury.

The night presented a scene different from what we had yet witnessed. On the opposite bank and the adjoining hills were thousands of the enemy, every fourth or fifth man carrying a choulou or torch. At intervals, a shout of exultation was set up from the battery in our front, which was repeated by those around, and re-echoed by others on the neighbouring hills. The object of this was to terrify our native troops, and induce them to desert.

During the night, the enemy contrived to turn aside a stream, which passed close to the house, and had supplied us with water the day before; after which we could not procure any, even for the sick



and wounded. I here endeavoured, but with little effect, to use the coehorn.

Owing to the wretched state of the fuses nineteen shells out of twenty-three thrown into the enemy's work fell dead, although these shells had been sent us for service from Trincomalie a few days only before we set out.

*Oct. 6.*—Our spirits were greatly raised this morning by a report from that active and zealous officer, Lieutenant Povelary, who occupied the hill above the house, stating that he heard distinctly a heavy firing in the neighbourhood of Kandy. This I concluded must be some of our detachments crossing the river at Wattapallogo or Kattagastoly. About seven a.m., after much labour and loss, we carried our raft to the river, which sunk as soon as a couple of soldiers got upon it, being composed of iron-wood, the only material within our reach. We were thus under great embarrassment, when a sentry on the top of the hill called out that he saw a boat crossing the river about three quarters of a mile above the house. I instantly directed Lieutenant Vincent with the soldiers of the 19th to seize it at all risks. On reaching the spot where the boat had been seen, he found it had been conveyed to the opposite side. This obstacle was no sooner known than two gallant fellows, whose names it would be unfair to omit (Simon Gleason and Daniel Quin) volunteered to swim over and bring it back; which they boldly accomplished under protection of the fire of the party. Lieutenant Vincent instantly leaped into the boat with as many men as it would carry (between fifteen and twenty), and having crossed the river, marched quickly down its bank to take the enemy in flank. Panic-struck, the Kandyans deserted the battery, and fled in confusion at his approach. Such was the promptitude and decision with which this service was executed, that the whole was accomplished with only the loss of two men wounded. The Kandyans, formidable in their fastnesses, are so feeble in close combat that in a quarter of an hour nearly the whole of that mass which had a short time before covered the opposite banks and threatened our annihilation had disappeared in the woods.

I lost no time in prosecuting our march; about two hundred yards in rear of the battery stands the palace of Condasaly, the king's favourite residence, a beautiful building, richly ornamented with the

presents received by the kings of Kandy from the Portuguese, Dutch, and English. This palace had been carefully preserved by General MacDowal in 1803. And the king had availed himself of this respect shown to it at that time to make it a principal depôt of arms and ammunition; which, as I was unable to remove, and it being my object to destroy, wherever found, I was under the necessity of setting the building on fire. We afterwards continued our march to the capital, expecting, from the firing heard in the morning, a speedy meeting with our countrymen forming the co-operating columns. Indeed, so confident was I of joining some of them, that I had the reports of my detachment made out ready to present to the officer commanding in the town.

Candasaly is only five miles from Kandy, and the road good. When half way from hence to this capital, we passed a heavy Dutch gun which the enemy were bringing up to the battery on the river.

Our advanced guard had scarcely got within range of a temple which is situated on a hill above the town of Kandy, when they sustained a volley of musketry; a few minutes afterwards I could plainly perceive the enemy flying through the streets in great confusion. It was now evident that none of the other divisions had arrived. After detaching Lieutenant Rogers with a party of Sepoys to occupy the heights commanding the town, our troops once more took possession of the capital, which they found, as usual, entirely deserted by its inhabitants. The palace being in the most favourable situation for resisting any immediate attack, I took possession of it, and looked with great anxiety for the arrival of the other detachments.

*Oct. 7.*—This day passed without any intelligence of our friends. Towards evening, a Malay officer and some soldiers formerly in our service, but forced into that of the Kandians after Major Davie's surrender, arrived amongst us, and informed me that a fortnight before a rumour had prevailed of six English divisions having entered the Kandian territory; that many of his countrymen had accompanied the Kandians to oppose these divisions, but had returned without having seen an enemy. It was generally believed that these divisions had been driven back.

He added that the Kandians were in great force in the neighbourhood, and delayed their attack only until the climate should begin to

take effect upon us; and that the firing which Lieutenant Povelary had taken for that of our columns on the morning of the 6th was a rejoicing at our embarrassed situation, which seemed to them to admit neither of advance nor retreat, but to lead inevitably to surrender and consequent massacre.

I was greatly at a loss what to make of this statement. The officer's character I knew to be respectable; and their report of the number of divisions corresponded exactly with the fact.

*Oct. 8.*—Early this morning detached Lieutenant Povelary with a party to the top of the hills, to ascertain whether a camp, or any part of our troops, could be discerned. He brought no tidings of them.

In the forenoon, some gun Lascars, who had been taken prisoners with Major Davie, effected their escape to us, and related that they had just returned from the frontiers, whither they had marched with a body of Kandyans for the purpose of opposing the English troops that were advancing into the country; that they had actually seen one detachment with whom their party had exchanged a few shots, by which a Kandyan chief was wounded; that soon after this detachment marched back to the English territory, whereupon the whole corps in which they served was recalled to the capital; that a rumour prevailed amongst the Kandyans that all the English troops except my detachment were repulsed; that the king had proclaimed to his people that he had driven five English armies back to the sea, and that it only remained for them to chastise a few banditti who had stolen up from Battacolo.

My anxiety for the safety of my detachment had been hourly increasing since my arrival in Kandy, and was now wrought up to the highest pitch. I considered its situation as eminently perilous. The army under General MacDowal had been only twenty days getting to Kandy in 1803, though encumbered by six-pounders, and obliged to halt several days for want of Coolies. The detachment that I conceived to be coming up were lighter, and consequently would have been enabled to march much quicker.

The distance from Colombo to Kandy is only one hundred and three miles, and that from Trincomalie, one hundred and forty-two, and the roads from both places perfectly known, whereas my route lay



partly through the province of Ouva, the most mountainous and least known of the whole island; and, in consequence of my being obliged to make a circuit for the purpose of forming a junction with Colonel Maddison, amounted to one hundred and ninety-four miles.

The time elapsed even since one of the detachments had been seen on the frontiers was enough, and more than enough, for its arrival; that they were driven back by the Kandians could not for a moment be believed. I considered the king's proclamation merely as an artifice to encourage his troops, yet the non-arrival of our divisions still continued to increase my surprise and uneasiness. Our provisions were now considerably reduced, and much of our ammunition expended. Our situation began also to make a powerful impression on the Europeans, as well as on the native troops. The former, with the exception of a few artillerymen, consisted of the 19th Regiment, a great part of which corps had been sacrificed the year before, under Major Davie. Many of these men had been in Kandy with General MacDowal; the massacre was still fresh in their recollection. They saw displayed in savage triumph in several of the apartments of the palace the hats, shoes, canteens, and accoutrements of their murdered comrades, most of them still marked with the names of their ill-fated owners.

I could easily collect, from the conversation of the officers, that few of them agreed with regard to what ought to be done. I therefore avoided calling a council of war, persuaded that it would only give rise to unpleasant differences. Added to this, the rains had already set in with considerable violence, and I was perfectly aware of the difficulty of passing the Kandyan river during the monsoon. Under these circumstances, to have remained longer in the capital would, in the event of the other divisions not arriving (of whose appearance there was now scarcely any hope), have occasioned the certain destruction of my detachment. On the other hand, should they come up (and I had no reason to doubt that one of them had been seen on the frontiers), what must the General think on finding that my detachment had thus returned without co-operation? Added to this, I had to dread the censure and disgrace that might result from a step thus precipitately taken.

Balancing between these opposite motives, the state of my mind, on this distressing occasion, it is impossible to describe; it can only be

conceived by those who have had the misfortune to be placed in circumstances of similar anxiety.

Obliged to assume an air of gaiety amongst the troops, whilst my mind was agitated by the most melancholy reflections; feeling that not only the honour, but the life, of every man in the detachment depended on my conduct, I may truly say that even those individuals who were suffering around me from sickness and from wounds had no reason to envy the situation of their commander.

Though strongly prompted by my own feelings to continue following up what I deemed to be the object of my orders, I at this period regarded the safety of the detachment entrusted to my command as paramount to every other consideration. I therefore determined, in the first instance, to cross the Kandyan river, so as, at all events, to ensure my retreat, and take post on the left bank, where I might wait a day or two longer for the tidings of the other detachments. I clearly foresaw that this movement would draw the whole of the enemy upon me, and consequently lead to a considerable expenditure of ammunition. They were in great force in the neighbourhood, and had for the last two days abstained from molesting us, waiting to see what steps I should pursue; yet of the two evils this appeared the least. By encamping on the left bank of the river, we should be in readiness to co-operate with any of the other detachments that might arrive. We should also be enabled to retreat either on Colombo or Trincomalie, whereas returning by the Batticolo road was completely out of the question. In addition to its length, and the difficulties which the country presented, I knew that the Kandyans had been employed in blocking up the passes to prevent our return. Besides, I must have crossed the Mahavilla Gonga twice, at the fords of Padrepelli and Pangaram.

Having weighed these circumstances, I came to the resolution of marching out of Kandy the next morning.

*Oct. 9.*—At six a.m. commenced my march, abstaining from destroying or even injuring the town of Kandy, that in the event of our troops still coming up, the followers might not be deprived of shelter. On the outside of the town we passed a number of skeletons hanging on the trees, the remains of our massacred officers. We next reached



the banks of the river, the scene of the cruel catastrophe which closed the career of Major Davie's detachment, and found the ground still covered with the bones of the victims. The river not being fordable, we were under the necessity of encamping on this ominous spot, while a party returned to Kandy for materials to make rafts. Meanwhile the enemy were seen assembling in vast numbers on the opposite bank. They took care to remind us of the danger of our situation, calling to us to observe the bones of our countrymen, and assuring us that ere long we should experience a similar fate. They repeatedly urged the natives to desert, as the only means of preserving their lives. It is but justice here to remark, that of the native troops, whether Sepoys or Malays, not a man proved unfaithful to his colours. Even from the followers, I had hitherto experienced a degree of fidelity scarcely to be expected from their general character, not a man having yet deserted me. But our situation was now about to become too trying for their resolution.

At three p.m. two rafts were completed; but the current was so rapid that our tow-ropes immediately gave way. Punting was therefore the only expedient, and this was attended with much delay.

Late in the evening Lieutenant Rogers having crossed with a few Europeans, attacked and drove from the hill above the ferry a strong party of the enemy, with the loss of one of their chiefs, who was bayoneted. This considerably checked their ardour. The greater part of the night was taken up in getting over our invalids.

*Oct. 10.*—In the course of the morning, the river having fallen, some of the troops and followers forded it. We were also enabled to get over part of the stores. But towards noon the rain set in, and, as is usual in mountainous countries, the river became almost immediately too deep to be passed in that manner. By the rapidity of the current, one of our two small rafts was completely carried away, and the other became nearly unmanageable. Our tents, the 3rd company of Sepoys, and our rear guards were still on the right bank of the river.

Apprehending that if these men were not quickly brought over they would be lost to us for ever, I ordered them to cross without delay, which was effected with great difficulty by four o'clock, leaving the tents behind.



The constant skirmishing of the last two days had reduced our stock of ammunition to two small barrels of eight hundred rounds each, and several of the troops were without cartridges. Nearly two days had now elapsed since my departure from Kandy; and no intelligence had reached me of the other detachments. I felt, therefore, the necessity of coming to an immediate decision relative to my future proceedings; and the troops and followers having now all passed, I determined without loss of time to commence my retreat.

The Trincomalie road, though longer, appeared upon the whole to present fewer obstacles than that leading to Colombo. In following the latter, we should have been under the necessity of taking by storm the two posts of Geeragamme and Garlagaddray, situated at the top of the Colombo passes, through both of which the road runs. I therefore gave the preference to the former route. We were one hundred and forty-two miles from Trincomalie, with a road before us less rugged indeed in its nature than that which we had traversed, but in which we were likely to be equally exposed to annoyance from the enemy. As the bullocks would only impede our progress, I determined to leave them behind, and directing each soldier to take six days' rice on his back, abandoned the rest of the stores.

Whilst destroying the other stores, a parcel of loose powder, which had unfortunately been left near one of the boxes containing shells, took fire, which was immediately communicated to the fuses, and the shells continued to burst amongst us for some time, killing and wounding several of the coolies who were to have carried them, and desperately wounding a serjeant of artillery. This accident occasioned some confusion, of which the enemy took advantage, and commenced a general attack, with a trifling loss on our side; in which, however, they were repulsed.

About five o'clock in the afternoon, we were enabled to commence our march, our Coolies carrying a long train of sick and wounded.

It was late before we reached the top of the Trincomalie pass, and the rain, the darkness, and the ruggedness of the mountains put it quite out of our power to descend. We here passed a distressing night, exposed to incessant rain, without the means of preparing victuals, and hearing the fall of the trees which the Kandyans were felling lower down on the mountain to obstruct our next day's march.

*Oct. 11.*—Found the Kandyans posted on the different hills that command the pass, while the road was blocked up in many places with large trees, and in some with breastworks. After several hours' labour and exposure to the enemy's fire, we gained the bottom of the pass with the loss of five Europeans, eight Sepoys, and thirty followers, killed and wounded; a loss considerable in itself, but smaller than I had expected from the opposition that awaited us. Here I was deprived of the services of Lieutenant Vincent, who received a wound in the thigh; a deprivation which I felt severely, from the very able assistance he had hitherto afforded me.

We now continued our route, proceeding very slowly on account of the great increase of our wounded. Towards evening we passed the ruins of Fort MacDowal, which the Kandyans had entirely destroyed, and halted only when the darkness and rain prevented us from finding our way further.

*Oct. 12.*—Continued our march without stopping, harassed as usual by the enemy, who were indefatigable in blocking up the roads before us. During this morning, Lieutenant Smith, of the 19th, a most promising young officer, received a severe wound in the breast, which completely deprived me of his services. At five p.m., perceiving that the enemy had strongly fortified a hill over which we had to pass, I attacked and carried it by the bayonet, with the loss of two Europeans and five Sepoys killed. On reaching the summit, we found the road so completely closed up, that we could not attempt to pursue it that night; and to aggravate our misfortune, we had lost the guides acquainted with this part of the country, two of them having deserted and one having been shot this day.

*Oct. 13.*—As soon as it was daylight, I perceived a path lying in a northerly direction, which I followed as our only guide; concluding that if it did not conduct us to Trincomalie, it would lead to some of our other settlements.

The enemy this morning appeared more resolute than they had hitherto showed themselves. Led on by our own Malays and gun Lascars who had formerly deserted to them, they attacked our line both in front and rear, and actually cut in amongst the Coolies, who became perfectly panic-struck, threw down the sick and wounded, and either ran into the forests to conceal themselves, or rushed in among the



troops, whom they threw into confusion. Unfortunately, two wounded Europeans, a serjeant of the Royal Artillery and a private of the 19th, who were in charge of the rear-guard, on this occasion fell into the hands of the enemy.

The Bengal Lascars and Malays in the Kandyan service repeatedly addressed their countrymen in our ranks, informing them that the king of Kandy did not consider them as his enemies, and promising that such of them as would come over to join him should be appointed captains in his army; but that, if they persisted in continuing with the Europeans, whom they represented as an impure beef-eating race, they would be massacred along with them the moment they should fall into their hands. All these endeavours to shake the fidelity of the native troops, however, still continued unavailing. As the day advanced, the path became so narrow and intricate that I foresaw it would be impossible to make much farther progress after dark without entangling the detachment in the woods. I therefore halted, and directed Lieutenant Virgo to go forward and order back the advanced guard with the sick and wounded. This officer not returning, I sent on a corporal to know the cause of the delay, and to bring back a part of the 19th for the purpose of assisting to charge the enemy, who had by this time collected a considerable force in a village in our rear. The corporal returned, unable to find our advanced guard. I sent him forward again in quest of them with an escort, and after a considerable time had elapsed, he returned a second time, reporting that he had been three miles in front, without being able to gain the least intelligence of them, or even to trace what path they had followed. The enemy were now assembled in considerable force in our rear, with the apparent intention of closing with us. I determined immediately to charge them with the few Europeans belonging to the rear-guard and the native troops; leaving a strong party on the spot where we had been stationed, for the purpose of directing our vanguard (if they should return) to a village at some distance, where I intended to pass the night.

Our brave fellows advanced to the charge, gallantly led on by Lieutenants Povelary and Smith, of the Bengal Sepoys; they soon routed the Kandyan, and the few who still had strength to pursue, occasioned a considerable loss to the enemy. Among their slain, I was happy to find two of our Malay deserters, who had made themselves particularly conspicuous for the last three days, not only in animating



the enemy, but in encouraging our men to desert. On this occasion we took four large gengals and a quantity of muskets. The village afforded us shelter from the inclemency of the weather, and, what was still more welcome, a quantity of boiled rice.

Since our departure from Kandy on the 9th, our only food had consisted of raw rice, which latterly had become musty and mildewed. We had been engaged in one continued skirmish, exposed without intermission alternately to a scorching sun and a violent rain; and glad at night, when we could get a stone or log of wood, to raise our heads from the wet ground. From seven o'clock till two it generally continued fair, and the effects of the sun were powerfully felt. After two the rain set in, and continued incessantly during the whole of the night.

*Oct. 14.*—I was much concerned at the advanced guard not returning, and on resuming my march, followed the road which I thought it most likely they had taken. We had now the satisfaction to find that the enemy's pursuit had considerably slackened, owing chiefly to the spirited attack of the preceding evening, which showed them that, although weakened, we were far from being conquered; and owing in some measure also to the inconvenience they too suffered from the incessant rains. Passed this night in the woods without shelter.

*Oct. 15.*—The enemy's fire continued to decrease; a few shots only were fired at us in the course of the day, and those without effect. Halted at night in a small village, where we were enabled to procure shelter and some refreshment.

*Oct. 16.*—Saw a few of the enemy at a distance; they did not attempt to molest us. We here found ourselves in the Trincomalie road. Halted at night in a small village a few miles from Minery Lake, where I was surprised to find the advanced guard with Lieutenant Virgo, but (painful to add) without Lieutenants Vincent and Smith, and two wounded soldiers of the 19th. I was informed that Lieutenant Smith had died of his wounds; and there was every reason to suppose that Lieutenant Vincent had met a similar fate, or perhaps the more distressing one of falling into the merciless hands of the Kandyans. Thus were lost to the service two excellent officers, in the prime of life, who had conducted themselves throughout this arduous expedition with a degree of zeal, intrepidity, and perseverance highly

creditable to themselves and consolatory to their friends. I shall ever regret the loss of these meritorious young men, from whose conduct I had on so many occasions derived considerable aid. The guard alleged that they had lost their way in the woods, and were nearly starved; that the Coolies had completely deserted them; that they were themselves so exhausted as to be scarcely able to walk, and had no means of carrying the sick, whom they were under the necessity of abandoning; that they were without guides, and found their way to the village where we then were by mere chance. Considering Lieutenant Virgo as the cause, in the first instance, of this disaster, by not bringing back the guard, I ordered him into arrest.

This officer pleaded, in vindication of his conduct, that the soldiers had refused to obey his orders. On further inquiry, I found that the situation in which the soldiers were placed had in some degree shaken their discipline, and that they were even encouraged in insubordination by one of the non-commissioned officers, over whom Lieutenant Virgo, from belonging to another corps, had not sufficient control.

Under these circumstances, I thought it best to release this officer from arrest, and to submit the whole affair to the commanding officer of Trincomalie.

*Oct. 17.*—Continued our march unmolested by the enemy, and passed the night in the woods.

*Oct. 18.*—Reached the lake of Candelly, where we were again exposed to the inclemencies of the monsoon without the least shelter.

In proportion as the annoyance of the enemy slackened, and the necessity of personal exertion diminished, I had more time for reflection; and I may truly say that the last few days of our march were not to me those in which I least suffered either in body or mind.

In common with the rest of the detachment, I had performed the greater part of the retreat barefooted. Had I possessed, indeed, changes of boots and shoes, I could not have used them, my feet having swelled, and become so tender from constant wet, that I could not without considerable pain put them to the ground.

In this condition, emaciated by fatigue, and labouring besides under a severe dysentery, arising, I presume, from the nature of the water,



cold, and want of proper food, I was for the two last days obliged to be carried in my cloak, fastened to a stick.

These bodily sufferings, however, severe as they were, were only shared in common with many of those around me, and fell far short of the anguish of my mind. Whilst I witnessed the melancholy state of my brave companions, I could not help reflecting that perhaps my precipitate retreat from Kandy had brought all this distress and misery upon them; that the other divisions were possibly now in Kandy carrying into execution the General's plans; and that, in such case, I must, by my premature retreat, incur the censure of the General, and perhaps of the whole army.

On the other hand, in the event of our troops not coming up, I was satisfied that, had I remained a single day longer in Kandy, the river, from the constant rains which we had experienced, would have become completely impassable; that our provisions would have been expended, without the possibility of procuring any fresh supply; and that, though determined not to capitulate under any extremity, we must, in the end, have been overpowered, owing to the want of ammunition, as well as from the pressure of sickness and famine.

While my mind was agitated by these conflicting reflections, we arrived at Tamblegamme on the 19th, where we were met by some officers from Trincomalie, who had heard that morning of our approach.

No words can express my surprise on now learning, for the first time, that it was not intended that I should proceed to Kandy; that the General, on arriving at Jaffnapatam, had found obstacles to the combined attack, which he considered to be insurmountable—the principal of these I have since understood to be the want of Coolies; but of this, or of any other impediment to the success of the expedition, I was at the time totally unapprized—that the orders of the 8th were intended as a countermand of the former plan; and that my having gone to Kandy was deemed a disobedience of orders; that it was merely meant that the divisions should enter those parts of the enemy's territory adjacent to their respective districts and return after laying waste the country; that the other five divisions had accordingly made these incursions, and had long since returned; and that the Government, having learnt from the Singhalese on the borders of my detachment having been in Kandy, had despaired of our ever returning.



It does not become me to decide on the origin of this unfortunate mistake, or to pronounce whether the fault lay in the orders, or in my interpretation of them.

The General, on making the tour of our stations, had taken great pains to explain to me the nature of his plans, the ultimate object of which was the possession of Kandy; nor did he, in the various conversations I had the honour to hold with him on that subject seem to entertain any doubt of the practicability of the proposed plan of operations.

These conversations were followed by an order to march, transmitted from Trincomalie; and so fully convinced was I that everything was in a complete state of preparation, that I considered the orders of the 8th in no other light than as a modification of the preceding instructions, as a change of the day of march and of the route; I never entertained the most distant idea that *the plan* was relinquished; as, after the devastation of that part of the country pointed out in the instructions, no ulterior object being presented, the original purport of the occupation of the enemy's capital remained unrevoked, and consequently to be followed up.

Cut off as I was by the remoteness of Battacolo from any intercourse with the other stations, I had no intimation of the changes that had taken place with respect to the destination of the other columns, to the commanders of which the orders had, it seems, been more explicit.

I hope that it may be allowed me to remark, that the General had seen some of them more recently than he had communicated with me; that the territory adjoining their districts was in general better known, and of course susceptible of clearer description than the province of Ouva.

It appeared, however, necessary that an affair attended with such serious consequences should undergo investigation, and I was ordered round to Colombo, where a Court of Inquiry was held upon my conduct. The decision of the Court was, that I had not disobeyed my orders in going to Kandy.

The success of so small a force in penetrating unsupported to the Kandyan capital, and afterwards effecting its retreat, created considerable

surprise throughout the island. The capital had never before been attempted with so inconsiderable a force. The troops under General MacDowal, in 1803, exceeded three thousand men, and those the flower of the Ceylon army.

I have before remarked, that one thousand men were even considered necessary to defend the town during the monsoon, though protected by works; and intervening events had rendered the Kandyans more formidable.

They had gained to their service five hundred well-disciplined Malays and Sepoys, with a number of gun Lascars, and one thousand stand of serviceable English muskets, with a supply of ammunition. The continued skirmishes in which they had been engaged with us since that period, together with their occasional successes, had made them more expert, and given them a greater degree of confidence than they had at the commencement of the war.

A larger force than had been employed under General MacDowal and Lieutenant-Colonel Barbut was, therefore, prepared for the combined attack. Of the six divisions, mine was not only the smallest in point of numbers, but certainly the worst equipped.

Colonel Maddison, who commanded the Hambingtotte detachment, with which I was to have formed a junction at the entrance of the province of Ouva, I now learnt did not receive my letter till after his return, and his guides led him into a part of the country where there was no water to be procured; consequently he was under the necessity of changing his route; and instead of advancing to the northward and westward and entering Ouva, where his presence, though we might not have met, would have embarrassed the enemy, he was forced to keep entirely to the southward, so that I derived no assistance from the co-operation of that officer.

The other four divisions which entered the enemy's country, had they remained long enough, would have caused a powerful diversion in my favour; but, after having carried into execution their instructions, the completion of which required but a few days, they returned to their respective districts, where the whole of them had arrived some days before I reached the capital. It was on the return of these detachments that the king issued the proclamation, stating that he had driven five English armies back to the sea.

Thus the Kandyans were enabled to bring their whole force, which had been completely put in motion for the purpose of opposing all our divisions, against my detachment alone; with which, too, the king had every cause to be exasperated, in consequence of our having burnt his favourite palace of Condesaly, as well as that near Pangaram.

Harassed continually by the enemy, with, latterly, not a round of ammunition to return his fire (the few cartridges which were preserved by some of the Europeans as their last hope being rendered useless by the rain, and their muskets entirely unserviceable), it cannot be surprising that our loss should have been great.

In these respects the enemy had the advantage of us, their powder being preserved from damp in cocoa-nut shells, and their arms provided with guards made of skin or waxed cloth, which completely secured the locks from wet.

But the Kandyans were not our only enemies, we had to contend with hunger, fatigue, extremes of heat and cold, besides all the diseases incidental to so unhealthy a climate.\*

At an early stage of the retreat, I had been obliged to leave behind me the doolies, from the impossibility of getting them on, in consequence of abbatis and other obstacles being placed in the line of our march. Many of the Coolies had been either killed or wounded, several had deserted, and of those that remained few were in a situation to carry a burthen. I was therefore obliged to have the men whose cases were the most desperate carried along on cloths fastened to poles, whilst the others got on by leaning on their less exhausted comrades. Our progress was consequently very slow; nor was it, for the first three days, permitted us to halt during the day, even for a single moment, to dress our wounded men, the least delay enabling the enemy to oppose fresh obstacles to our retreat. Latterly, when less pressed by the enemy, it was out of the surgeon's power to be of much

\* The following instances are convincing proofs of the insalubrity of the interior of Ceylon. On the 13th of March 1803, the grenadier company of the 65th, under Captain Bullock, consisting of three officers and seventy-five men, marched from Colombo for Cattadinia, a small post in the interior. At the end of the month, without any loss by the enemy, the whole fell victims to the climate, excepting Lieutenant Hutchins and two privates. They were all robust young men, from eighteen to twenty-three years of age, and had only landed from the Cape of Good Hope early in November. On the 11th of April, four hundred men of the 51st regiment appeared under arms at Colombo, on their arrival from Kandy. In little more than two months three hundred of them were buried, having laid the foundation of disease in the interior.



assistance to the wounded, the Cooly who carried the medicines and instruments having deserted; consequently the wounds in general became ill-conditioned, and at length so offensive to the patients themselves as scarcely to be borne.

Those of the detachment who had hitherto escaped sickness and wounds were emaciated, sallow, and debilitated to an extreme degree.

They were almost all barefooted; and many of those who had escaped the fire of the enemy fell victims, after our arrival at Trincomalie, to the effects of their previous sufferings.

Amongst those, I am sorry to mention Lieutenant Rogers, of the Bengal Sepoys, who died of fever a few days after his return. This officer, by his exertions during the retreat, and especially after I had lost the services of Lieutenants Vincent and Smith, had, by his activity and zeal, rendered most essential services to the detachment. He was ever foremost in danger.

To the exertions, indeed, and animating example of the officers in general, and the persevering courage of the soldiers, particularly those of the Royal Artillery and 19th, may be principally attributed the safety of the detachment.

RETURN OF KILLED, WOUNDED, AND MISSING OF THE DETACHMENT UNDER THE  
COMMAND OF CAPTAIN JOHNSTON.

		ROYAL ARTILL.		19TH REGIMENT.					MALAY REGIMENT.					BENGAL SEPOYS.						
		Sergeants.	Bombardiers.	Subjars.	Serjeants.	Corporals.	Drummers.	Privates.	European Lieutenant.	Malay Captain.	Malay Lieutenant.	Sergeants.	Corporals.	Privates.	Lieutenants.	Jemidars.	Havildars.	Naigues.	Drummers.	Privates.
DETAIL.																				
Killed ...	...	...	—	1	—	—	1	—	4	—	—	—	—	3	—	—	1	1	1	9
Wounded	...	...	1	—	—	1	2	—	2	—	—	—	—	4	—	—	1	1	—	27
Missing	...	...	—	—	2	—	—	—	2	—	—	—	—	—	—	1	—	—	—	12
Total ...	...	...	1	1	2	1	3	—	8	—	—	—	—	7	—	—	3	2	1	48

No further attempt to take Kandy was made for eleven years, during which the tyrant king and the perfidious Adigar, Pilámé, continued in their course of cruel depravity, till at length Pilámé was detected in an attempt to assassinate the king, for which he was immediately executed, and his nephew Eheylapola was appointed to succeed him. The mention of the name Eheylapola, even at the present day, eighty years after these events took place, will cause a Kandyan to shudder; for with it is associated the last and most awful tragedy of all the savage cruelties of the Kandyan kings.

Eheylapola inherited the character of his uncle, and was soon occupied in treasonable designs, which were detected, causing him to fly to Colombo for safety. The king, terribly angered at this, adopted the savage course of inflicting punishment upon Eheylapola by sentence of death upon his wife and children, preceded by the most hideous cruelty ever devised by a relentless tyrant. The details are too shocking to be portrayed here, but I mention the circumstance as an example of the causes which sickened the Kandyans of their inhuman rulers, and led the mass of the people to wish for any change that would rescue them from a system of government so pregnant with bloodshed and cruelty.

At length an impudent atrocity committed upon some British subjects, who as merchants went to trade with the Kandyans, overreached the patience of the Government in Colombo. When it was ascertained that these merchants had been seized by orders from the king, deprived of their ears, noses, and hands, and driven out of the territory with their

several members hanging round their necks, no time was lost in preparing for war.

Within a few weeks Kandy was in possession of the English. The native chiefs, themselves accustomed to exercise great tyranny in their respective districts, had yet become so wearied with their master's cruelty, that they were ready to negotiate with the English without a contest. Their defection led to a convention, held in the great hall of the Palace, now used as a court of justice, by which the king was deposed, and his dominions conferred on the British Crown; but the chiefs were to retain their usual powers, and the religion of Buddhism was to be maintained and protected.

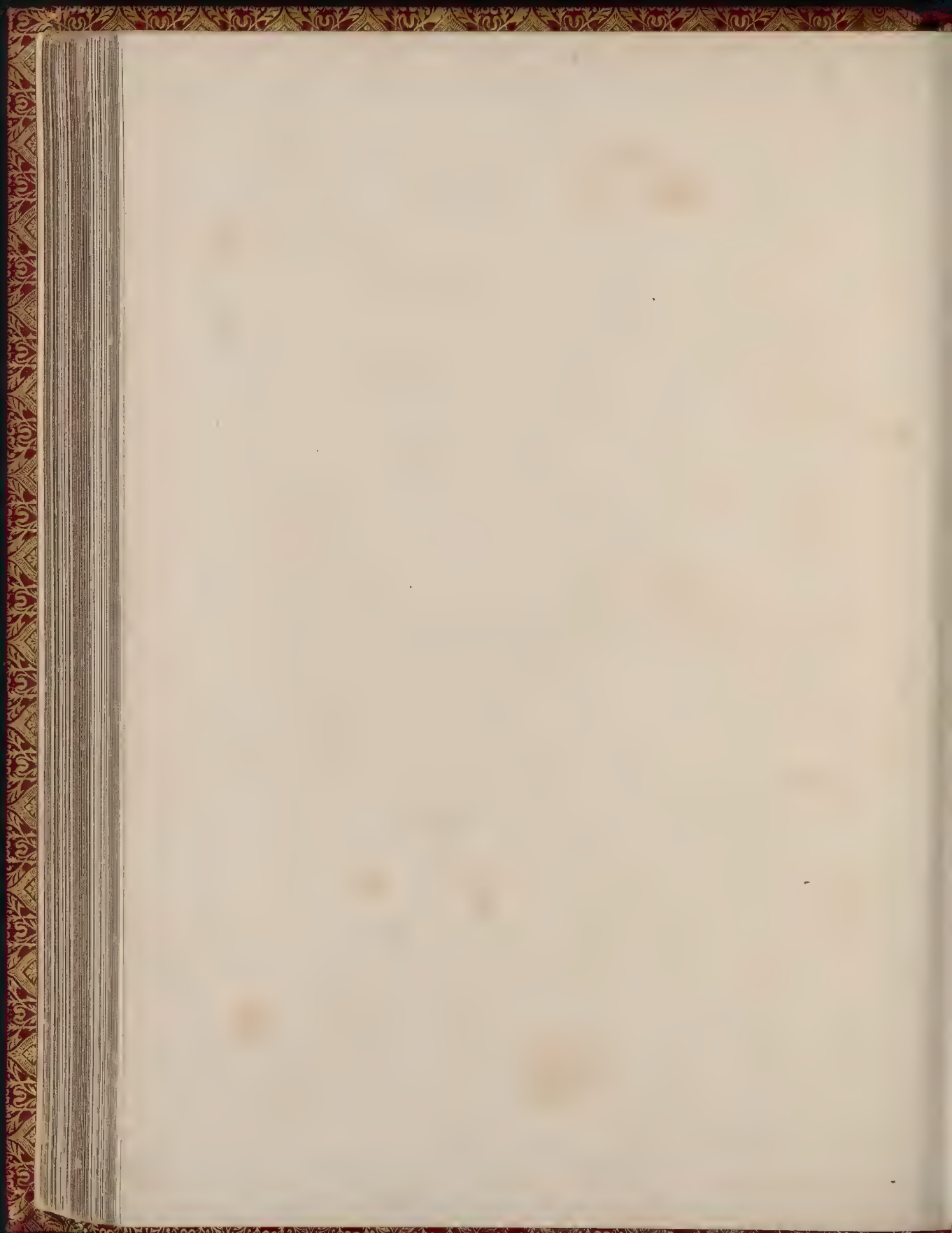
In these terms is observable an element of favour to the chiefs, which might as well have been omitted. The very power left to them was a temptation to further disaffection and revolt. They were glad enough to be rid of their master, but they had no taste for a straightforward policy of just government; despotism and arbitrary dealing had become ingrained in their very nature, and the desire for the English interference was, therefore, but a temporary thing—a means of dealing with a present difficulty—and so revolt naturally followed. These mountaineers, who had been for centuries accustomed to exclusive barbarism, hated not the English individually, but conceived a bitter resentment against the national interference with their wishes and customs.

These feelings broke out into open revolt, which the English were for many months powerless to check, and which very nearly resulted in Kandy again falling exclusively into





சு. அண்ணாதுரை அவர்கள் உரை : உறுப்பினர்கள்,



the hands of its own people. Fortunately, however, the Kandyans first showed signs of submission. This insurrection was, in its issue, productive of some permanent benefit, for by it the chiefs had broken the terms of the Convention which preserved to them the right of administering justice and gave protection to Buddhism. These stipulations were removed, and the administration of justice in Kandy was now for the first time placed in the hands of English civilians.

To rescue the population of the mountain kingdom from the bondage which the chiefs were accustomed to enforce was a work of time. It was, however, gradually accomplished by a wise policy which diverted compulsory labour from personal service to public works, and, step by step, accustomed both chiefs and people to a freedom that was at first unintelligible to them. Although to a just and good government, and great encouragement given to local industry, the advance in civilization and contentment which now took place was due, yet a distinct event insured the termination of the Kandyan wars. There was an ancient prophecy current amongst the Kandyans, that whoever should pierce the rock and make a road into Kandy from the plains would receive the kingdom as a reward. This was accomplished, and by it the English secured the safe and permanent possession of the prize.

It occurs to us as strange that no attempt was ever made by the Portuguese or Dutch during their three hundred years of warfare with the Kandyans to accomplish their purpose by means of military roads. Roman history affords many notable examples of this means of conquest, from which they might

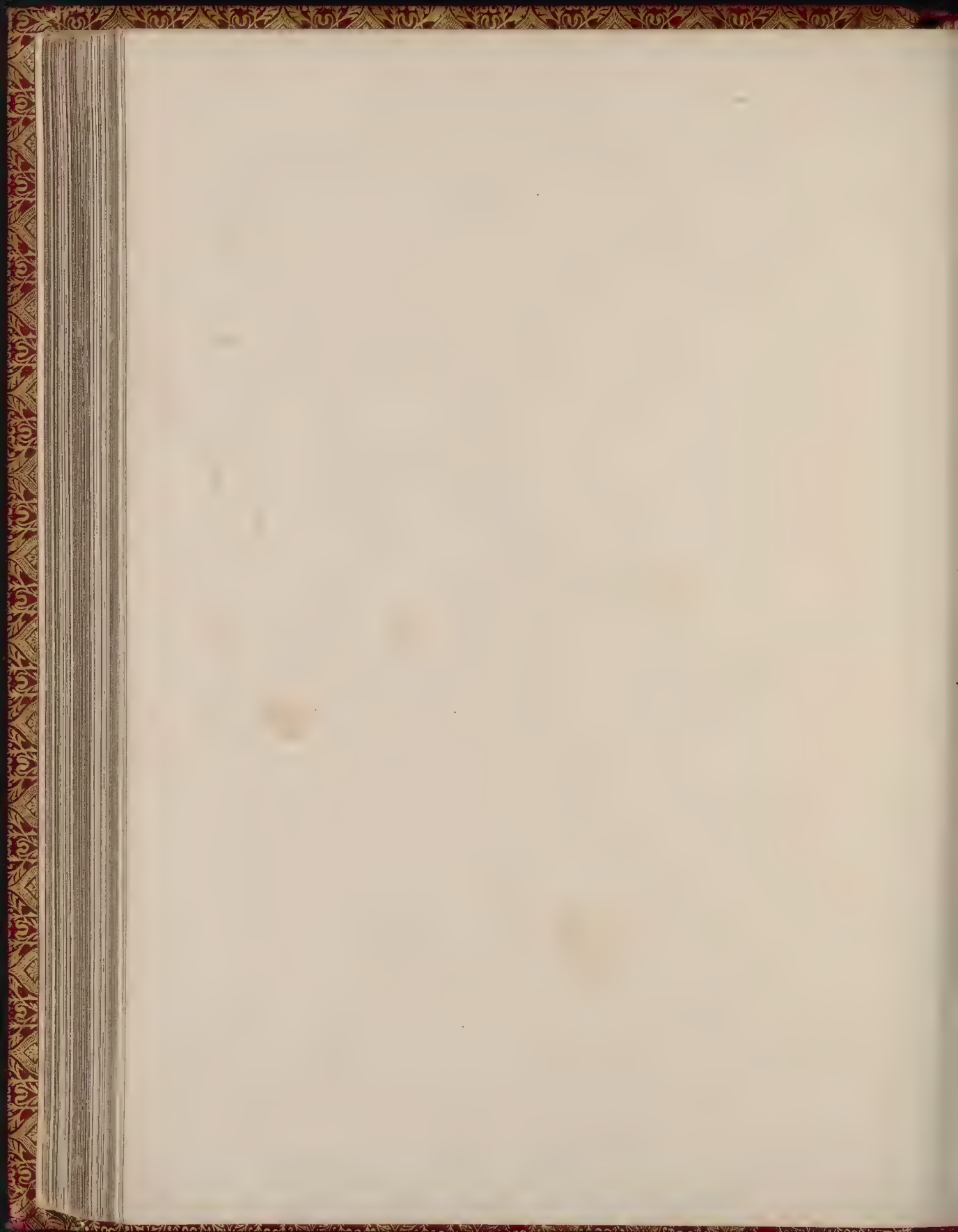


have profited. The excellent roads made by the English, within a few years following on the conquest, soon destroyed the exclusive habits of the inland population. Sir Emerson Tennent says: "When the English landed in Ceylon, in 1796, there was not in the whole island a single practicable road, and troops, on their toilsome marches between the fortresses on the coast, dragged their cannon through deep sands along the shore. Before Sir Edward Barnes resigned his government, every town of importance was approached by a carriage road, and the long-desired highway from sea to sea, to connect Colombo and Trincomalee, was commenced. Civil organisation has since been matured with equal success, domestic slavery has been abolished, religious disqualifications removed, compulsory labour abandoned, a charter of justice promulgated, a legislative council established, trading monopolies extinguished, and commerce encouraged in its utmost freedom."

Having now seen what sort of a place Kandy was, and what kind of people were its inhabitants when first the English made their acquaintance, we shall be surprised at the change effected in one generation by the beneficence of English rule.









## CHAPTER IV.

### THE KANDY OF TO-DAY.



BRITISH freedom and its unmistakeable benefits have now become intelligible to the Kandyan mind, and have brought peace, prosperity, and contentment to a people for centuries accustomed to serfdom, poverty, and the worst excesses of unscrupulous tyrants. Groans of oppression have been succeeded by the din of industry, and the rugged mountain fastnesses have given place to traversible scenes of orderly cultivation. This does not imply that the natural beauty of the district has lost by the inroads of commerce. Indeed, it can hardly have been more beautiful in its wilder state; but of this the reader may be left to judge from the pictures here presented.

The Kandy of to-day, in regard to its township, is a municipality of about twenty thousand inhabitants, of which only about one hundred are English, about two hundred Eurasians, and the remainder natives. Its climate, considering its proximity to the equator, is surprisingly mild. At night a blanket is most welcome and comfortable, whereas in Colombo the sight of such an article is painful. The days are hot and glaring, but the refreshing early mornings and evenings admit of a goodly amount of vigorous exercise.

Hotel accommodation is good, as it should be, where not a week passes without scores of fresh visitors from every part of the world. They come here to see the home of the later Singhalese kings; the famous stronghold that was the last part of Ceylon to fall into the hands of foreigners; the Daladá Máligáwa, or Temple of the Sacred Tooth of Buddha; the lovely situation of the city; the most beautiful walks in the tropics; and the magnificent botanical gardens at Peradeniya. Each of these is worthy of the journey; but the trip to Kandy is moreover rendered delightful by the freshness of the mountain air, a welcome relief from the burning heat of the voyage across the Orient Sea between Aden and Colombo. The most perfectly appointed steamship, with its lofty saloons, steam punkahs, and capacious marble baths, is powerless to give complete relief from the forcible rays of tropical sun during this two thousand miles run, almost on the line of the equator. The enervated passenger, therefore, feels in the highest degree rewarded by being enabled to breathe freely again, to feel a desire for brisk exercise, and to be able to take it amidst scenes of such interest and beauty. Exercise in any form has been for a fortnight out of the question; but now the languor suddenly ceases; we can wend our way around the banks of the miniature lake, and through pretty lanes and groves of the richest luxuriance in every form of tropical foliage. Carriage drives, too, encircle the lake at different elevations, commanding charming views of the city.

A glance at the Plates, Nos. iii to vii, will give a better idea of these lovely roads than words can convey, and with



THE ORIENTAL LEE





the aid of a powerful reading-glass the detail and characteristics of the curious plants which everywhere abound can be easily discerned. An attractive feature of this scenery will be found in the neat little bungalows, with their deep pillared verandahs and their luxuriant gardens, bright with an endless variety of gorgeous crotons, which grow to perfection of colour in the sunny clime of this mountain region. The avenues of bamboos, with their feathery fronds (see Plate iv), form a relief to the gigantic leaves of plantains and talipot trees which abound on the slopes. Fruit and flowers of forms quite strange to the visitor grow in profusion everywhere, impressing one with the idea of luxury and plenty. We feel, as we roam along these luxurious paths, how happy and contented the people must be who live amidst such surroundings; and we reflect upon the contrast which it all bears to the barbarian and poverty-stricken Kandy under the tyrant kings, when the food of the people chiefly consisted of bark and roots, and their homes were squalid beyond conception. Such a transformation as this influx of wealth and comfort under British rule must be a convincing proof to the intelligent natives that their citadel at length fell to worthy conquerors, and a matter of proud satisfaction to every Englishman who reflects on the result of the enterprise.

The visitor who arrives at Kandy in the evening will probably be attracted to an after-dinner stroll around the lake, by the lower road, upon the banks. The first impressions gained amidst the buzz of myriads of winged insects, and the weird effect of the overhanging hillsides, sparkling with the fairy lights of fireflies, will not be easily forgotten. At

a thousand points through the darkening foliage these wonderful little spirit-lights appear and disappear. Moonlight effects of purely tropical scenery are to be seen to perfection here, where the bold fronds of the palms, the traveller's tree, and the plantains stand in black relief at various elevations in the soft white light. But the early riser will delight more in the effects of dawn, from the more elevated walks and drives.

Very quaint and amusing scenes are always to be found in the early morn at the bathing pool, within two minutes' walk from the Queen's Hotel (see Plates xii and xiii). Here the overflow of water from the lake rolls down a fall of stone steps, on which the native delights to disport himself, with the water dashing over his dusky form. In the pool below (see Plate xiii), the more energetic indulge in strange forms of water frolic, while still further on the dark dank dhoby is busy in cleansing his yards of calico attire by the effective method of beating it upon huge blocks of stone. The visitor will also find much amusement in the curious methods of toilet being performed upon the banks beneath the shade of the beautiful bamboos which embower this spot.

A few yards beyond the pool there is a choice of roads which encircle the lake. Guided by the handpost we choose the upper one. Plate iii shows the point at which this road begins to ascend the hillside. Before proceeding far, we reach the spot from which this view is obtained. The groups of bamboos, flamboyants, with their gorgeous masses of scarlet and gold blossom, and the plantains in the foreground are



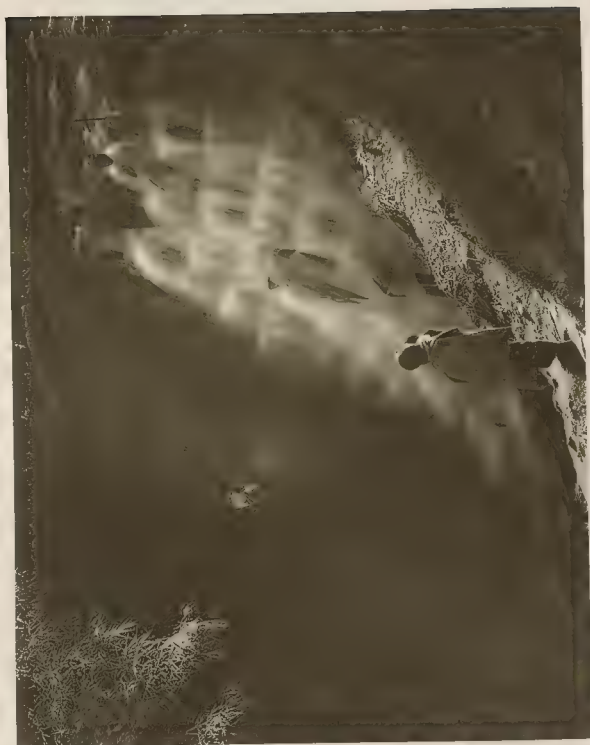
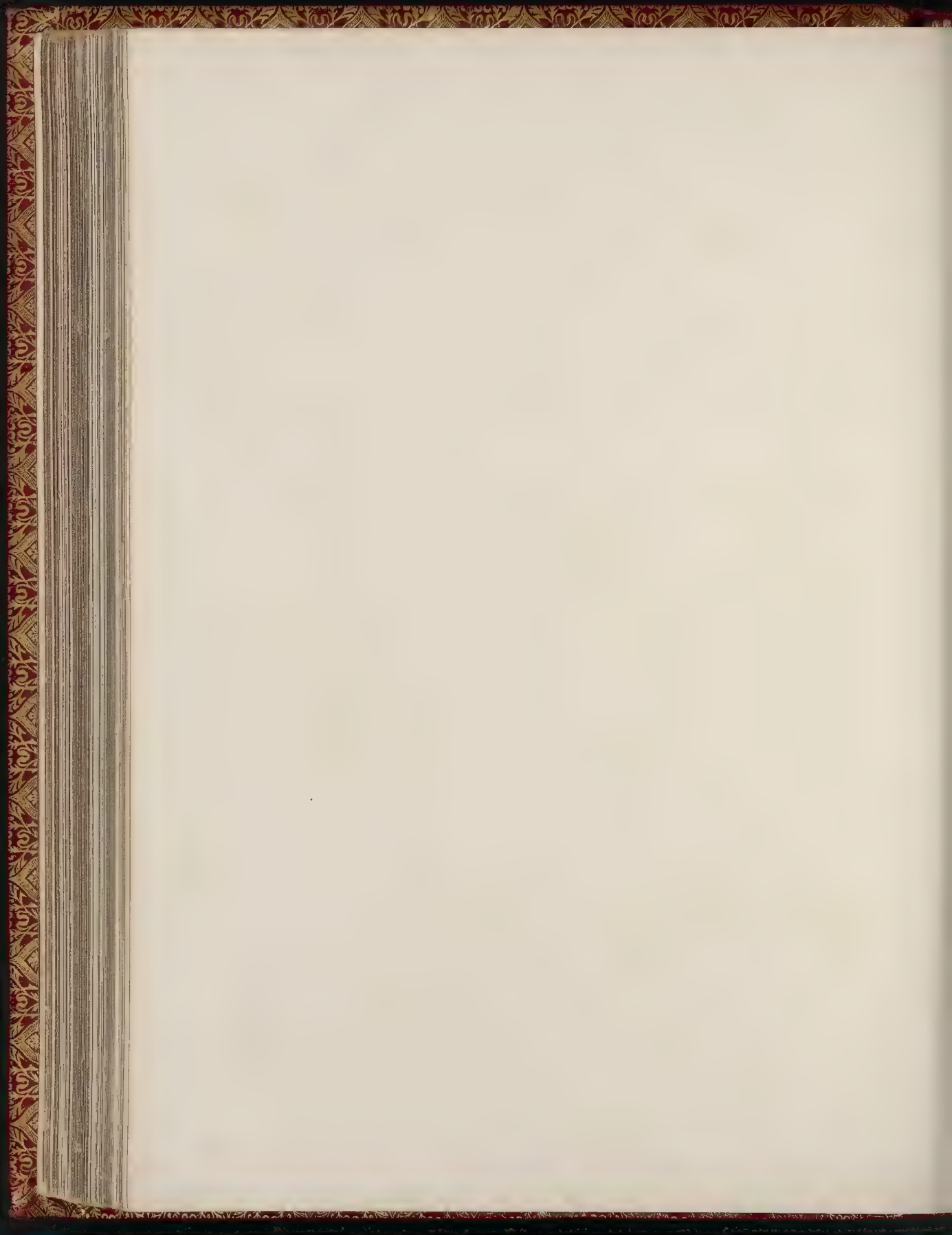


PLATE 1. 1892



intermingled with flowering shrubs; the distance is full of points of interest, including the famous Buddhist Temple of the Tooth on the extreme left. The building, supported by white columns, in the corner of the lake, was probably the bath-house of the palace of the kings; it is now used as a library and art-work institution. Specimens of the various works of art made by the natives of the Kandyan district can be seen and purchased here by visitors. They chiefly consist of pottery, silver and brass work, ivory carving, and mats. These industries are of great antiquity in the district, and the work is often curious and of considerable merit. To the right of the library we notice a number of sago palms on the bank of the lake. They have huge stems of pith, crowned by light and feathery fronds, beneath which nuts grow in clusters like those of the Areca.

No sooner have we ascended to a moderate height, than a series of beautiful landscapes is presented to us through openings in the shrubs and trees which border the road, the branches of which often form a pretty frame to the picture. The character of the road as we ascend may be seen in Plate iv. Within a few yards of this spot we get the view which forms our Frontispiece. It is but a specimen of very many such pictures which cause us continually to linger and admire. As we wind along infinitely varied curves, the ever-changing aspect of the town and surrounding country presents a constant difference of outline and colour which is most enchanting. Indeed, the first stroll along this beautiful road is a very slow process, and as a rule the fresh comer will not go far the first time, but if he has the leisure will

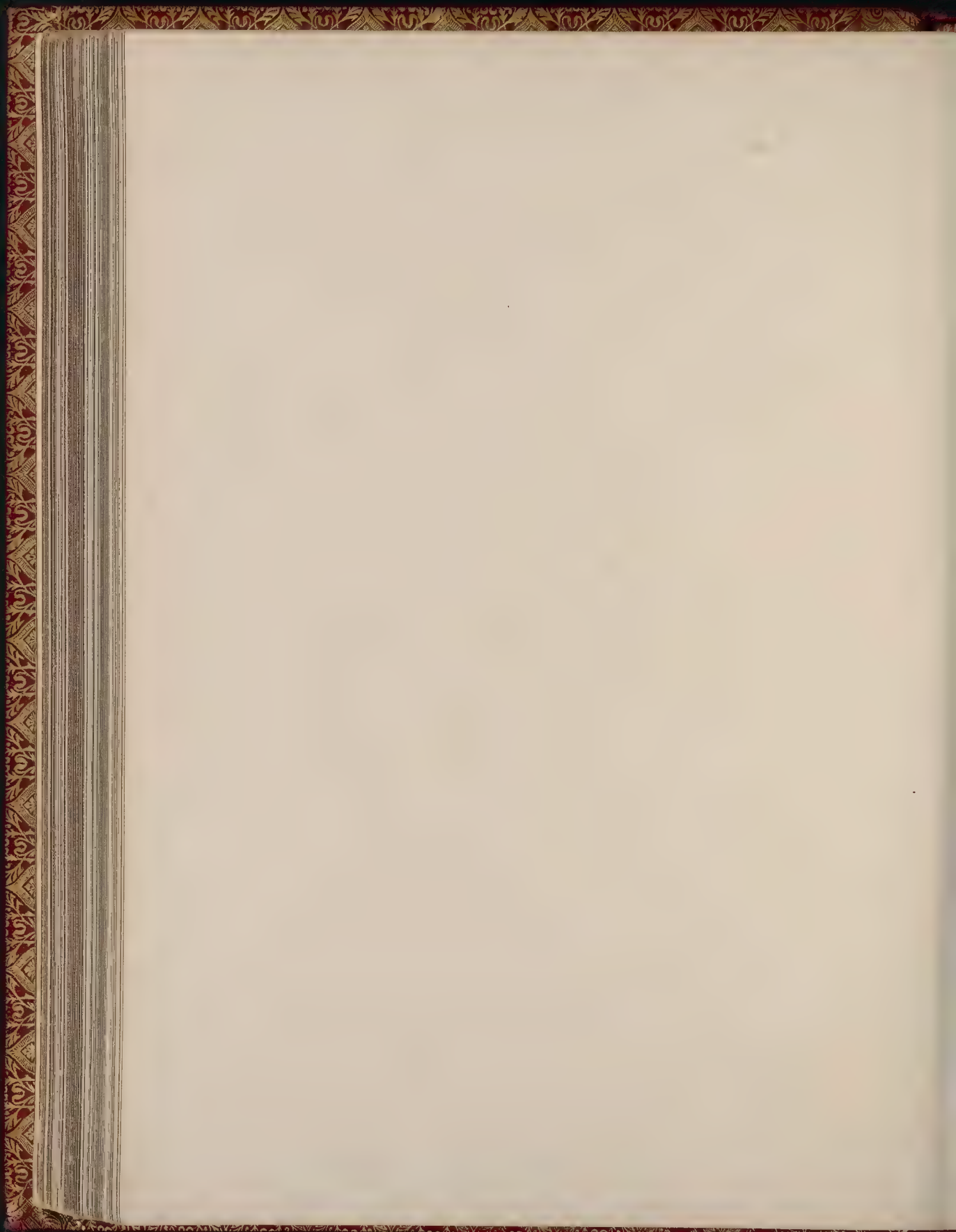


return again and again. The elegant Kitool Palm will not escape notice (see Plate v). The specimen here given is a very ordinary one, but no words can exaggerate the beauty of many that are to be found in this district. In perfection it is, without doubt, the most handsome of the class to which it belongs. The fronds are like beautiful sprays of enlarged maiden-hair fern. Nor is its remarkable foliage the only feature of loveliness; it throws out flowers in magnificent clusters at the top, and the fruit, which resembles strings of berries about the size of grapes, hangs around in festoons several feet in length. This palm is found near every Kandyan's hut, and is cultivated for the sake of its sap or toddy which its flower buds yield in surprising quantity, a single tree sometimes giving one hundred pints in a day. The toddy is carefully crystallised by the natives into a coarse sugar and used in making sweetmeats. When the tree dies, sago is extracted from the pith; the wood, which is very tough and pliable, is used for making pingoes or yokes, by which heavy loads can be carried from the shoulder; the fibres of the leaf-stalks are made both into fine lines for fishing, and into ropes of great strength for tying wild elephants.

By far the most interesting walk in Kandy is that known as Lady Horton's, from which a distant view of the road just described can be obtained (see Plate vi). Magnificent stretches of country may be seen by ascending the hill to the left, which is commonly known as "Mutton Button," a corruption of its correct name, Mattanapatana. It is about three thousand two hundred feet high, and the ascent takes from three to four hours. The rugged cliff to the right is Hantanne, a more









formidable expedition, but one which well repays the energetic pedestrian. Its height is four thousand one hundred and nineteen feet. Lady Horton's is said to be the most picturesque walk in the tropics. It can be entered from the town by going through a part of the grounds of the Pavilion, the residence of the English Governor. There is nothing prettier in Kandy than the garden in which the Pavilion stands; the visitor will be sure therefore to pause and admire its noble trees and ornamental plants. In it are noticeable some very fine specimens of the traveller's tree, so called because when the leaves are pierced at the part where they burst forth from the stem, they give a copious supply of pure water.

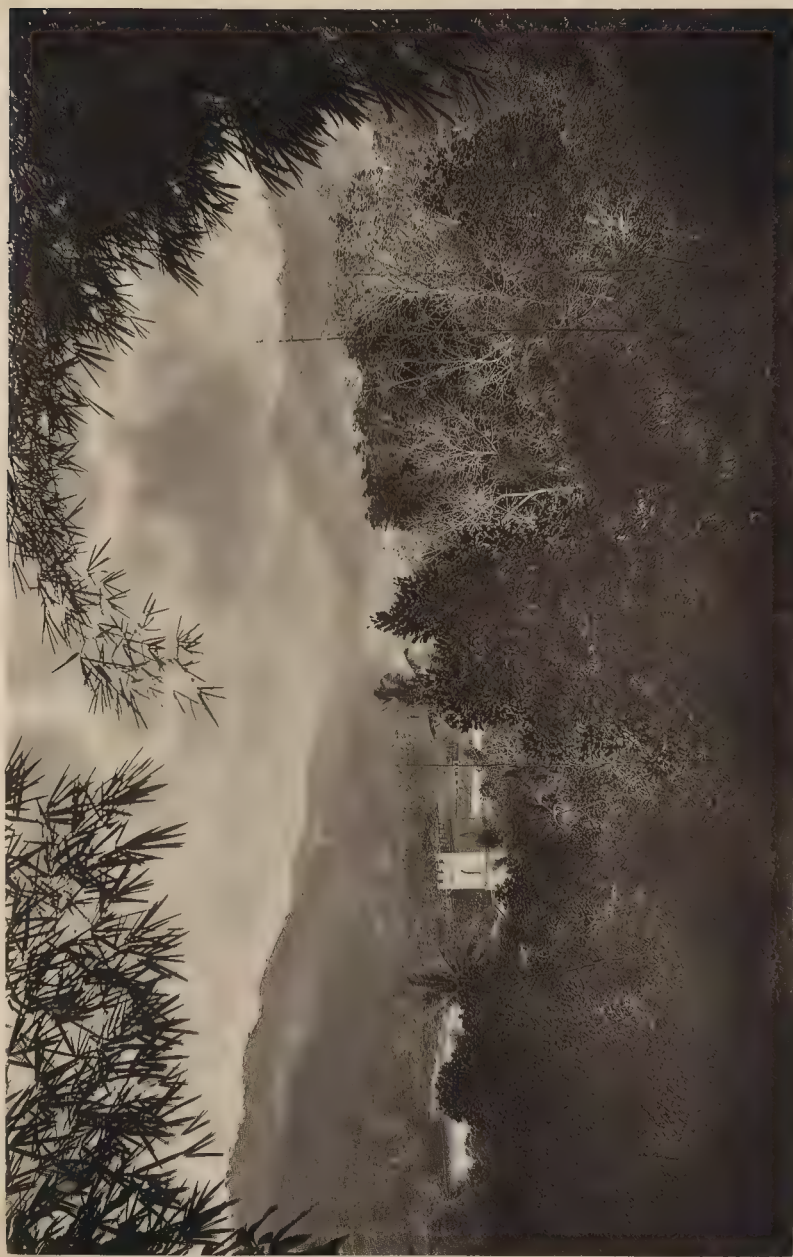
It has been said that one drawback to this beautiful residence is the presence of scorpions and snakes in large numbers. True it is that they infest the grounds and all the jungle in and around Kandy, but the drawback is limited to the inconvenience of being unable to walk in the gardens after dark, or to stroll along the jungle pathways without a lantern. In the very early morning it is quite an interesting feature of the walk to see the creatures of the jungle. The first to attract attention are the large dark green scorpions, numbers of which, as large as small cray-fish, are generally to be seen before we have passed beyond the Pavilion grounds.

The energetic resident, who takes his frequent early constitutional around this hill, will come across troops of Wanderoo monkeys swinging from branch to branch, the old ones carrying their babies with them as they are disturbed; and the deadly cobra will here and there be seen to wriggle across the path.

As the morn advances, and the sun gains power, other creatures appear—geckoes, blood-suckers, chameleons, lovely bright green lizards, about a foot in length, which, if interfered with, turn quite yellow in body, while the head becomes bright red; glorious large butterflies, with most lustrous wings; blue, green and scarlet dragon-flies of immense size; fascinating birds, giving life and colour to the scene; millepedes are amongst the creatures constantly crawling about; they are about a foot long, as thick as one's thumb, of a very glossy jet black colour, and possessed of about one hundred bright yellow legs; a large bluish-grey earth-worm, of about five feet in length, and as thick as a man's finger, is occasionally seen here, and may be mistaken by the visitor for a serpent; the strangest insects are seen amongst the shrubs, so near akin to plant life that it is impossible to believe them to be alive till they are seen to move—these are some of the attractions of Lady Horton's walk, apart from the views it affords.

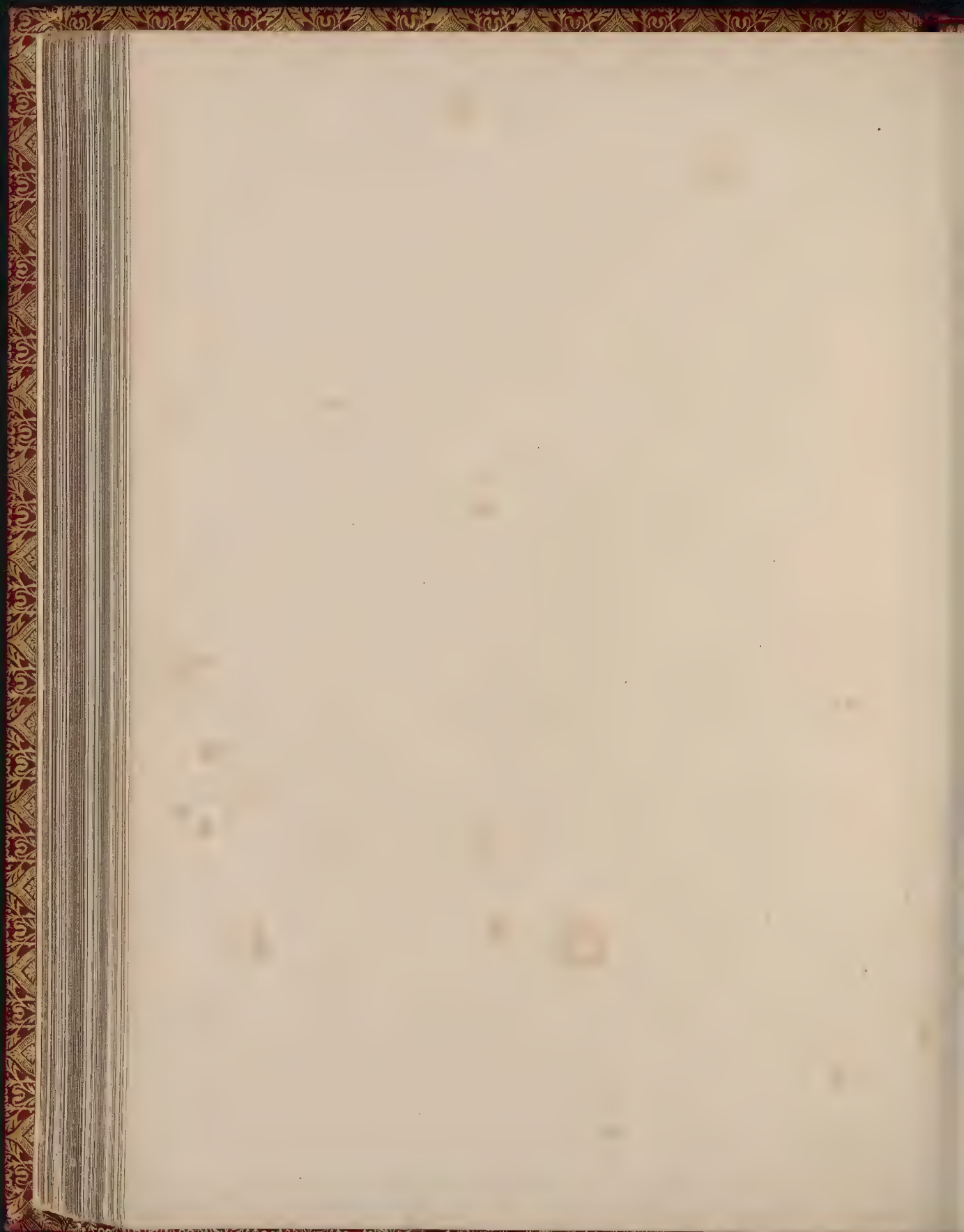
The presence of so many snakes in Kandy is generally supposed to be due to the natives holding them in honour, in the belief that they are in some way beneficent to man. This belief, however, only applies to the cobra. The real cause of the presence of so many venomous creatures in Kandy is no doubt due to the suitability of the climate to their nature, and the easy protection from molestation provided for them in the rugged character of the country. They do indeed abound, but Europeans seldom receive any harm from them, although there are few residents who cannot recount some narrow escapes. As a rule all creatures of this kind get out of one's way as fast as they can, the noisy tread of shodden





KANDY, FROM LADY MORTON'S WALK.





feet being a useful warning, but the barefooted native often loses his life from the very circumstance of his noiseless movement, which fails to warn the deadly snake, hidden in grass or in darkness, to wriggle out of the way.

Sir Emerson Tennent, who was Colonial Secretary of Ceylon about the middle of this century, gives the following account of the inconvenience caused by the creatures of the jungle :—

“In a park at the foot of this acclivity is the Pavilion of the Governor, one of the most agreeable edifices in India, not less for the beauty of its architecture than for its judicious adaptation to the climate. The walls and columns are covered with chunam, prepared from calcined shells, which in whiteness and polish rivals the purity of marble. The high ground immediately behind is included in the demesne, and so successfully have the elegancies of landscape gardening been combined with the wildness of nature, that during my last residence in Kandy a leopard from the forest above came down nightly to drink at the fountain in the parterre.

“My own official residence, from its vicinity to the same jungle, was occasionally entered by equally unexpected visitors. Serpents are numerous on the hills, and as the house stood on a terrace formed out of one of its steepest sides, the cobra de capello and the green carawella frequently glided through the rooms on their way towards the grounds. During the residence of one of my predecessors in office, an invalid, who lay for some days on a sofa in the verandah,

imagined more than once that she felt something move under the pillow, and on rising to have it examined, a snake was discovered with a brood of young. A lady residing in the old palace adjoining, going to open her piano, was about to remove what she thought to be an ebony walking-stick that lay upon it, but was startled on finding that she had laid hold of a snake."

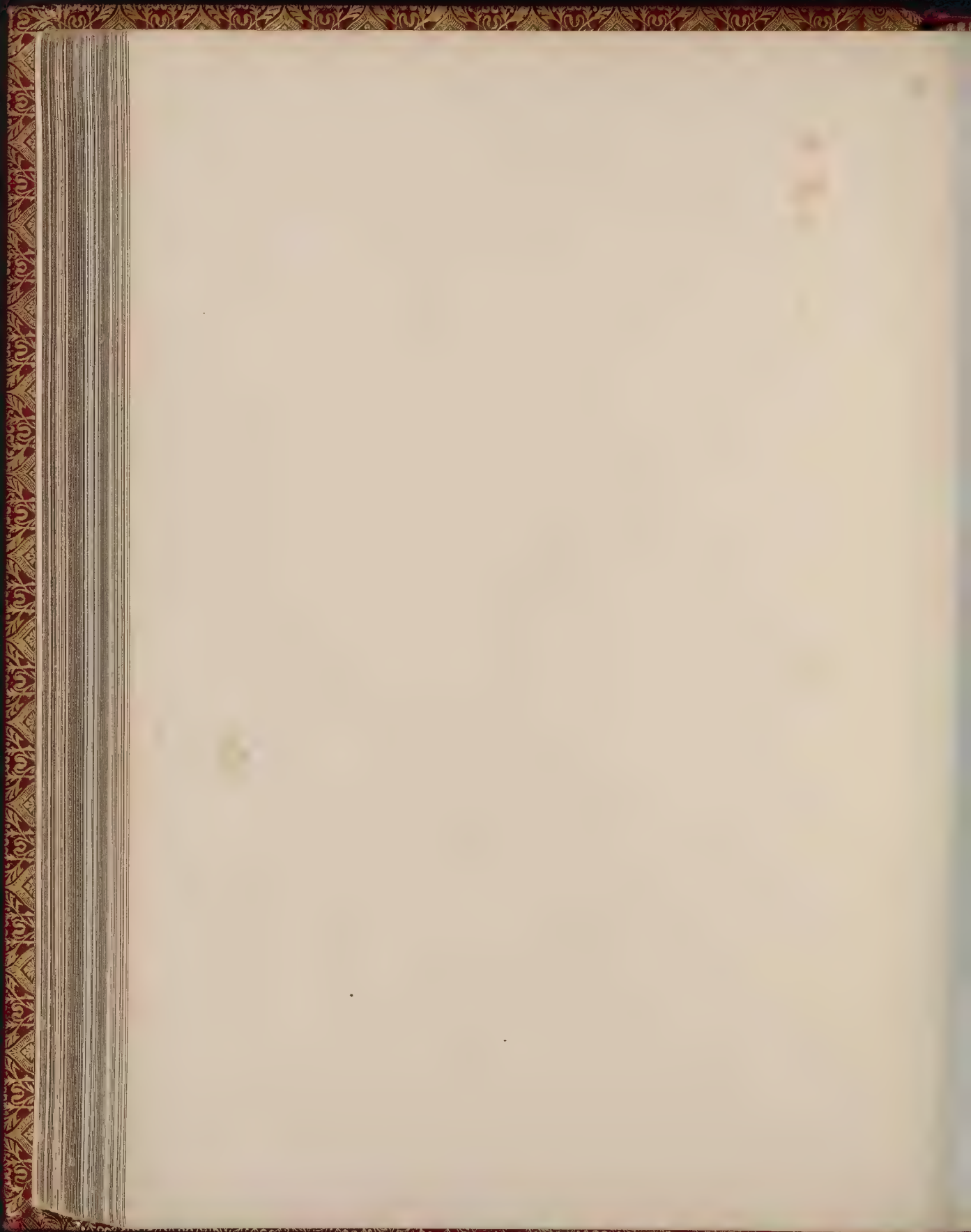
As we ascend the zigzag path, the most striking views of lake and city are seen through fairy-like frames of feathery bamboos. Plate xiv gives a view of this kind. The tower appearing in the midst of the trees is that of St. Paul's Church, built about 1850. There are some features of interest in the interior, the wood-work particularly testifying to the skill of the Singhalese in wood-carving. Plate vii gives one of the best general views of the lake and the city looking west. Kandy is indebted to the last of the tyrant kings for this lake, which was constructed by slave labour, and intended for his own private use. The island, which will be best seen by reference to Plate viii, is said to have been constructed for the enjoyment of the ladies of the royal household. The building placed upon it is now a picturesque ruin surrounded by masses of flowering shrubs.

No view on this road, however pretty, can be called magnificent till we reach the north-eastern point of the hill, where the splendid Dumbara valley bursts into view. Some idea of the extent of this fertile and beautiful country can be gathered from Plate xix, which, however, was taken from a much lower point on the Kondesalle Road.





PLANTAINS.



Many other beautiful paths have been made in various directions about this hill, and are mostly named after the wives of successive Governors in whose term of office they were constructed. Of these, Lady Gordon's, Lady MacCarthy's, and Lady Anderson's are well worth traversing. They are all open to the equestrian, although the pedestrian has the advantage in being more free to examine the botanical wonders which attract attention at every step. The usual route of descent brings us by way of Lady MacCarthy's road into Malabar Street.

If after breakfast we are still keen on scenery, it will be a pleasant change to take a jinrickshaw and proceed by way of Malabar Street along the Kondesalle Road for about five miles. By this time the temperature will have risen too high for walking with any degree of comfort, and we shall be glad of the means of locomotion provided by the 'Rickshaw Cooly. What the 'Rickshaw is can readily be seen by reference to Plate ix, but what the 'Rickshaw Coolies are doing while thus squatting with eyes intent upon the shafts of their curious little vehicles would puzzle the reader to discover. It is a curious fact that the love of gambling is an innate characteristic of the Singhalese. Their love of it is so strong and so far-reaching that resourcefulness in discovering methods and excuses for indulging the weakness on every possible occasion becomes a marked feature of the passion. Here the four Coolies, having each placed a five-cent-piece upon the shaft, are intently watching to see on whose coin a fly first alights, for that lucky Cooly takes the lot. The proneness of the Singhalese to gamble is one of



the first things we notice on arrival in Ceylon. No sooner does our steamer anchor at Colombo than we are introduced to the system of tossing to decide the price of precious stones and curiosities. The native dealer meets the refusal to buy his wares for, say, ten rupees, with the offer, "Master, toss twenty rupees or nothing." In the business establishments of Colombo, where large numbers of natives are employed as clerks, artisans, coolies, punkah-boys, etc., a lottery generally takes place every wages day, with the result that before the workmen leave the premises their wages generally become very unequally distributed. Even naked little urchins sit on the roadsides, with their legs folded beneath them, playing strange games of cards with surprising dexterity.

Every village has its cockpit, and many have gambling dens, which are unfortunately the cause of a terrible amount of crime. I might however mention that this gambling propensity applies only to the men of the Singhalese race, and that the women neither gamble or drink, a circumstance which is quite in harmony with the fact that there are scarcely any women in the Ceylon prisons.

But I am somewhat digressing. We were about to engage a 'Rickshaw and take a run along the Kondesalle Road by the "great sandy river," Mahawelliganga. In this neighbourhood some of the most notable exploits of Captain Johnston's little army, which have already been referred to, took place. The river scenery is extremely beautiful, and not less interesting are the wayside scenes of native life and extensive views looking to the Matele hills and the fertile Dumbara valley. See Plates xvii and xix.



Fig. 1. Tropical forest.







The native huts on this road, like those in the plains, possess a great charm due to their surroundings. The bananas and plantains around the little homestead here are very luxuriant. In Plate xv we see the huge broad leaves, some twenty feet high, and here and there some drooping clusters of ripening fruit. The fruit is much hidden in the foliage; two large clusters however will be noticed in the Plate, one of them an inch above the head of the Singhalese man on the extreme left, and the other rather higher to the right of it. The size of these plants may be judged by comparison with the group of natives beneath them. They are of one year's growth only. In the group there are six plants, each of which will probably bear about three hundred fruits, weighing above sixty pounds. Each plant gives but one crop, and then dies, exhausted by its bounteous effort. The dead leaf-stalks are stripped off and used for various purposes, including hemp, and the old plant becomes rapidly renewed by new stems from the old root. The fruit of the Plantain tree is now so familiar in England that it needs no description, but the sweet and delicate flavour is to a great extent lost by the necessity of plucking the fruit for export in a very unripe stage. About twenty-five thousand acres of land are planted with this fruit in Ceylon, and there are about ten varieties of it under cultivation. The yield is probably about eight hundred millions of fruit; and as this is all consumed in the island, the average amounts to about two hundred and sixty per annum for each inhabitant. Many persons, however, eat some thousands each, whilst others never eat them at all.

About three miles from Kandy, on this interesting road, the

lofty cocoanut palms, with their beautiful crowns of feathery fronds and clean stems, embedded in the huge broad leaves of the plantains with which they are intermingled, form one of the richest features in tropical vegetation that can be found. Plate xvi is fairly representative of the general character of the forests of palms and plantains on the hillside around Kandy, but a full appreciation of the reality and extent of them can be gathered only on the spot, where it is enhanced by the gentle waving of huge fronds, glistening in the tropical sunlight. Between the stems of the palms in this view we get a glimpse of the "great sandy river," which adds much to the beauty of the scene, but which in the Plate here given necessarily too condensed to admit of its real effect. If any of my readers should chance to visit this spot I would advise them to leave the road, where they will see some very fine cocoa trees planted under the palms, and wander down the hillside to the river. They will be rewarded by many scenes surpassing the one here depicted, but which I could not obtain by means of the camera, owing to the want of a sufficient opening in the foreground.

Within half a mile of the forest of palms and plantains described above, a lovely view is obtained from the open road looking towards the Matale mountains (see Plate xvii). Here in the foreground we see the queen of palms, the lofty Talipot (*Corypha umbraculifera*), towering above the rest of its tribe. This majestic palm for about the first ten years grows only magnificent fan-shaped leaves, as seen in Plate xviii; next a trunk begins to form, which grows straight as a mast to a height of about one hundred feet. It is a grand white stem





Figure 1. A view of the lagoon at the mouth of the river.





encircled with closely set ring-marks, where it has borne and shed its leaves from year to year. The semi-circular fans are often as large as fifteen feet in radius, giving a surface of about one hundred and fifty square feet. The uses to which they are put are computed by the natives at eight hundred and one, the foremost of these being rain-cloak and sunshade. Three or four of these leaves form an admirable tent, and are often used as such. The literary use to which they have for thousands of years been applied is perhaps the most interesting. For this they are cut into strips, and afterwards boiled and dried, when they form what the natives term *ola* or paper. On strips of *ola* the history and the religious codes of the people have been handed down to us. I have seen manuscripts of this description more than two thousand years old, and yet in beautiful condition, with the Pali characters\* so clear and distinct that it is difficult to realise their vast age.

When the Talipot attains full maturity, it grows somewhat smaller leaves, and develops a gigantic bud some four feet in height. This huge bud forms only once, about the fiftieth year. In due course it bursts with a report, and a lovely white blossom unfolds itself, and spreads into a majestic pyramid of cream-coloured flowers, which rise to a height of twenty feet above the leafy crown. The fruit which follows on this magnificent blossoming consists of innumerable nuts, which, however, are useless. Their appearance is a sign that the noble tree is near its end. It now begins to droop, its magnificent leaves wither, and within a year it falls dead.

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\* The characters were pricked by a metal style.

Robert Knox's\* quaint description of the Talipot is worth quoting. He says:—

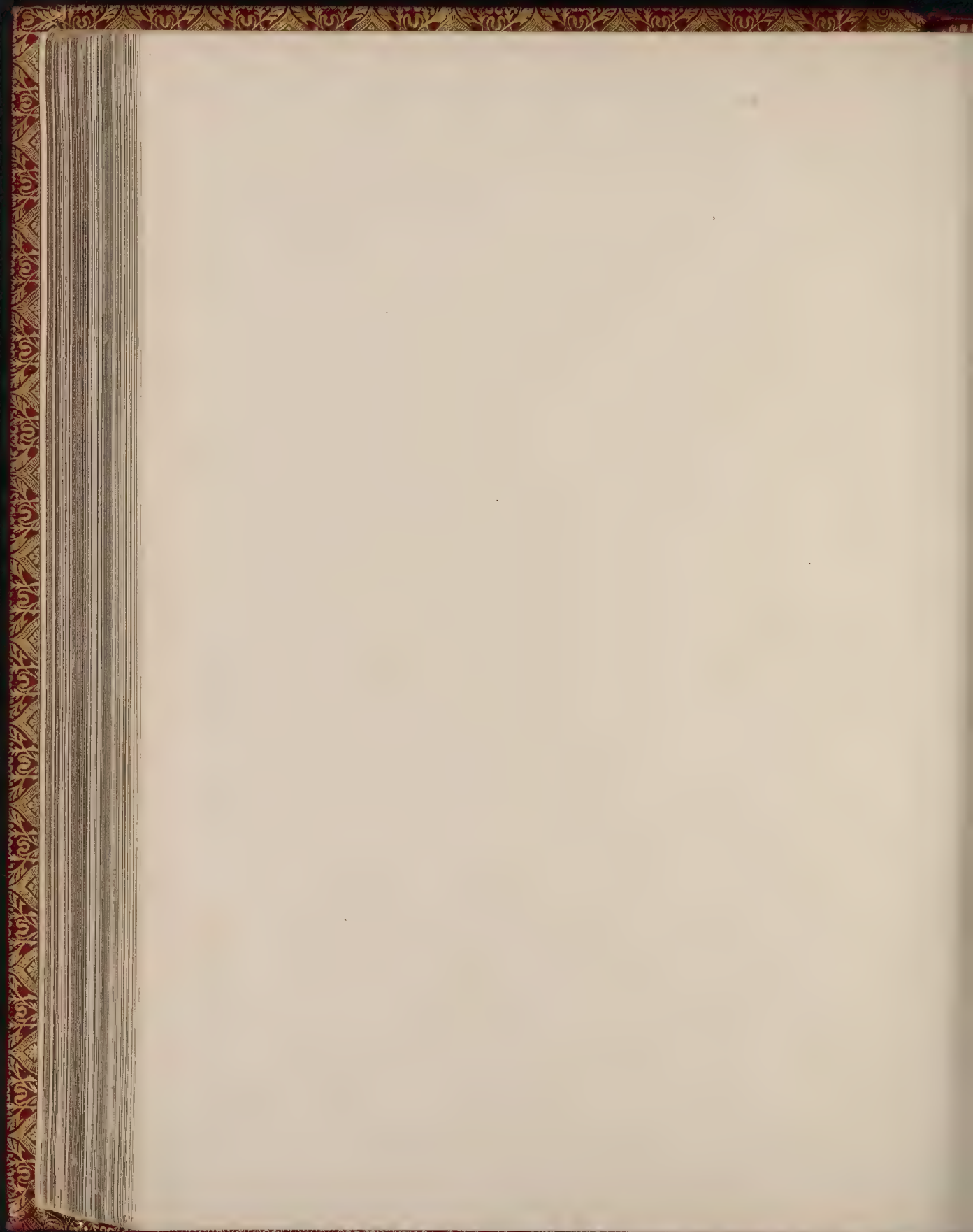
“It is as big and tall as a ship's mast, and very straight, bearing only leaves which are of great use and benefit to this people, one single leaf being so broad and large that it will cover some fifteen or twenty men, and keep them dry when it rains. The leaf being dried is very strong and limber, and most wonderfully made for men's convenience to carry along with them, for though this leaf be thus broad when it is open, yet it will fold close like a lady's fan, and then it is no bigger than a man's arm. It is wonderfully light; they cut them into pieces and carry them in their hands. The whole leaf spread is round almost like a circle, but being cut in pieces for use are near like unto a triangle; they lay them upon their heads as they travel, with the peaked end foremost, which is convenient to make their way through the boughs and thickets. When the sun is vehement hot they use them to shade themselves from the heat; soldiers all carry them, for besides the benefit of keeping them dry in case it rain upon the march, these leaves make their tents to lie under in the night. A marvellous mercy, which Almighty God hath bestowed upon this poor and naked people in this rainy country.”

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\* Raja Singha II., king of Kandy in 1660–1680, had an extraordinary passion for detaining white men as prisoners in his dominions. Robert Knox, who wrote an admirable account of Kandy in the reign of Charles I., was kidnapped at Trincomalie, in 1659, along with his father, who was master of the ship *Anne* of London. He was taken to Kandy, and remained in captivity for twenty years. From his account it appears that there were twenty-nine English captives there at that time, besides several Frenchmen. In 1679 he succeeded in making his escape.









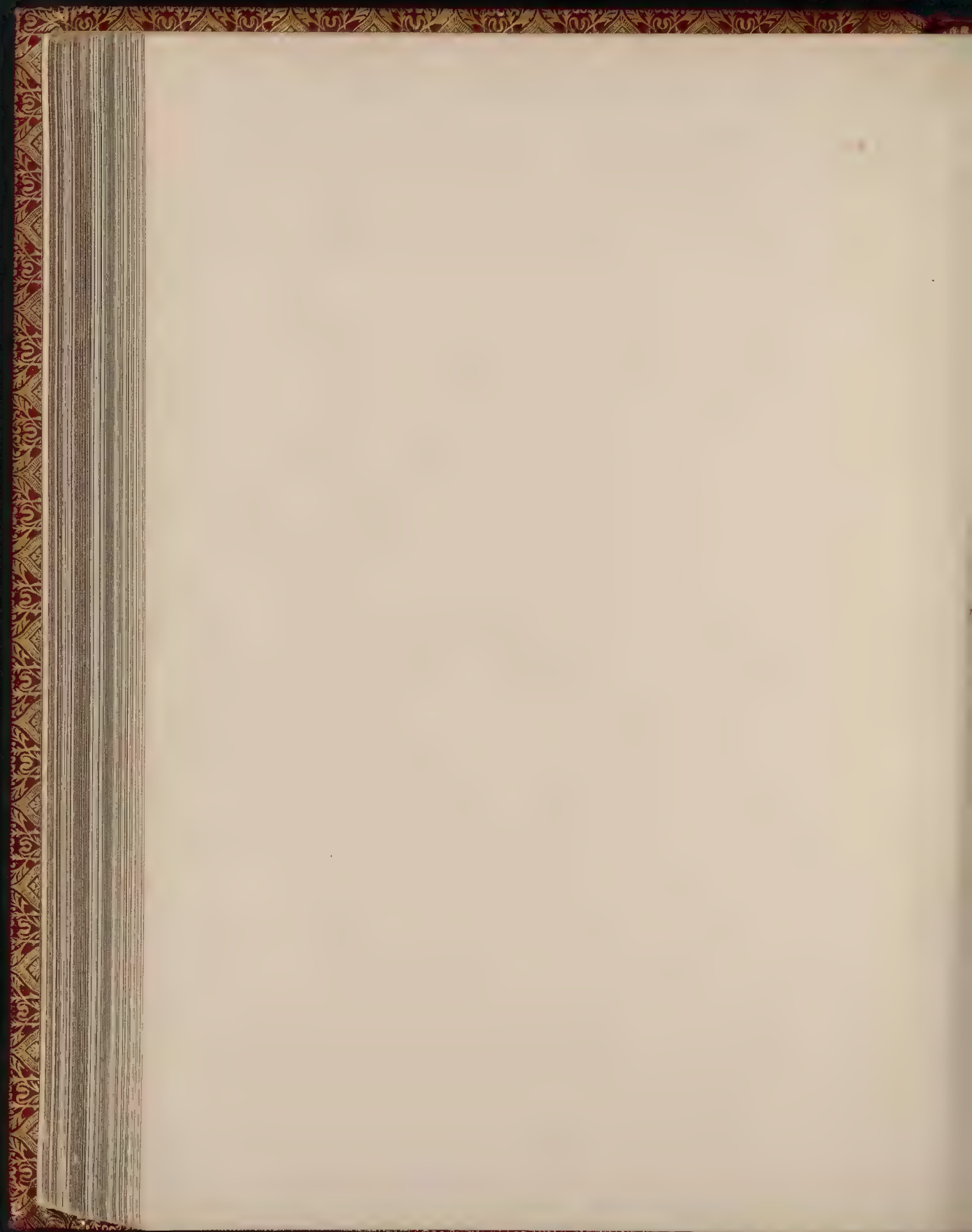
The two mountains in the far distance in Plate xvii are in the Matele district, which is interesting as much from memorable events connected with it as for its beautiful scenery. A trip to Matele being quite within the sphere of a visit to the Kandyan district, I will touch upon its chief points of interest, although it rather belongs to the fourth volume of this series, in which the wonderful ruins of the pre-Christian cities will be described. Matele is the first stage reached in making the journey from Kandy to the ancient cities of the North-central Province; but as the railway is open thus far, the visitor to Kandy can easily pay a visit to Matele without much expenditure of time. The chief object of interest is the Alu-wihara, one of the wonderful rock-temples of Ceylon. The origin of these famous cave-temples is due to a curious circumstance. About 100 B.C. turbulent times afflicted the king Walagam-bahu, who resided at Matele. The country was invaded by Malabar armies, which succeeded in taking possession of the Royal Palace, from which the king escaped and concealed himself for some years in the rocky caves of the district which were known only to his own people. In course of time his better fortunes returned to him, and upon being restored to his throne he preserved a grateful remembrance of these secure places of refuge by elaborating them into Temples. In connection with the Alu-wihara he perpetuated a great literary interest. The Buddhist codes of religion, which had hitherto been preserved only by tradition, were now for the first time, by his orders, inscribed within the natural walls of this sanctuary upon palm leaves, and thus preserved to future generations.



One modern incident of historical interest is also connected with the town and district of Matele. The last rebellion of the natives against the English rule took place here. In 1848 an attempt was made to restore the national sovereignty by the Buddhist priests and Kandyan chiefs, who by misrepresentation in regard to some new methods of taxation, induced a large number of followers to take up arms and proclaim a descendant of Raja Singha king of Kandy. Some four thousand of the insurgents marched on the town of Matele, which they partially destroyed, driving out the police, and burning down the English magistrate's residency. They were, however, easily routed by detachments from the 15th Regiment and the Malays of the Rifle Regiment. They retreated to the town of Kurunegala, which they greatly damaged, destroying the bazaars and plundering the residences of the officials; they also broke open the jail and liberated the prisoners. The Rifles, however, soon repulsed them again, when they retreated to Dambool and dispersed in the jungle. The prisoners were tried by court-martial and many of them were shot, whilst others were tried for high treason and sentenced to various terms of imprisonment. The pretender to the throne was the last to be taken, being found in a cave near Matele some two months after. He was condemned to death, but the sentence was afterwards commuted to transportation for life and a public flogging in Kandy. This unheroic individual, who had merely been the tool of the priests and chiefs by whom the rebellion was planned, pleaded in the most abject manner to be liberated, saying that he was compelled against his will to assume the



11. 11. 11.





title of king, and that the royal robes were even placed upon him by force.

The Matele hills, just visible in our view from the Kondesalle road, rise to an altitude of five thousand feet, are wooded to their summits, save where clearings have been made for the cultivation of coffee, cocoa, and tea, and exhibit fine specimens of some of the most remarkable trees in Ceylon, including many iron-wood trees, with crimson-tipped foliage and delicate flowers. Some of the wealthy Kandyan chiefs still live in this vicinity. The estates of the unhappy Eheylapola, the awful tragedy in whose family has been already referred to, were here.

The visitor who is interested in the arts and occupations of the people will find some quaint workshops in Matele. Ivory carving, and the elaborate chasing of ceremonial swords, such as were worn at the Kandyan state ceremonies, and are still part of the official uniform of native chiefs holding office under the British Government, are still executed here. There is also a very pretty and delicate industry carried on in the weaving of grass matting for the covering of couches and chairs.

Perhaps the most beautiful view to be obtained on the Kondesalle road is that depicted by Plate xix of the Dumbara valley, now becoming famous for its cocoa (chocolate) plantations. It will be noticed that, in spite of the clearings made for the cultivation of various products, it is still beautifully wooded.

The lovely jungle is, however, gradually giving way to the less beautiful but more wealth-creating tea and cocoa plan-

tations. An instance of the first process towards modern cultivation is visible in Plate xix. The smoke ascending in the distance tells of the scene of havoc below. The huge trunks and giant boughs of fine old trees are crashing down amidst the ruthless flames, where they will be allowed to lie for years charred and crumbling to slowly nourish the new products by which they are to be supplanted.

In the far distance the outline of the noble mountain known as the Knuckles is clearly visible. It will be noticed that the top of this mountain is shaped by four distinct elevations resembling the knuckles of the hand, from which circumstance its name is derived. It is an important district under cultivation for tea, cinchona, cardamoms, and other products. The estates opened up extend to more than eight thousand acres.

What the enterprise of European planters has done for Ceylon will form an important part of my next volume, but here I may pause to remark that, save for this enterprise, Kandy would not to-day be easily accessible, and would be an unknown region to thousands who have found pleasure in visiting the scenes described. The magnificent mountain railway would not have been made; the miles of interesting little native homesteads, with their pretty cultivated surroundings, so interesting to the traveller, would have had no existence; the million or more of Tamils now employed on estates would have remained poorer on their native Indian soil, many of them perhaps to die from the terrible scourge of famine. The wealth created by this enterprise has by no means been limited to the benefit of the capitalist. Indeed, while he has too frequently

lost all, the natives have ever gained, and when he has been fortunate they have gained still more. The homes of the Kandyans have increased in comfort and luxury, and the Tamil Cooly has been enabled to remit rupees to his poorer relatives on the Continent. To take a wider view, we may rightly attribute a great stimulus in native agricultural industry to the example of the European planting pioneers; and in a higher sense still, they have also, to a great extent, been pioneers of civilization. These and a hundred other benefits to the native community may be traced to the great planting enterprise of Ceylon, which, through its various periods of success and almost terrible calamity, has always been characterised by an element of nobility such as no other nation can boast of. The courage displayed by the whole community of planters during the great coffee failures, in facing the terrible reverses of fortune which fell upon almost every one, can only be realised by those who were in the country and conversant with the difficulties which they encountered, and by the most wonderful determination surmounted. The perseverance and resourcefulness which resulted in renewing general prosperity throughout the country form one of the most remarkable instances of well-doing in the whole world's history of commerce. It is perhaps too much to expect that the natives generally should appreciate the full benefit which they have derived from such circumstances, but it must be evident to many of them that their own prosperity is due to the efforts of the planting community.

The principal characteristic building in Kandy is the Buddhist Temple, known as the Daladá Máligiáwa, or Temple



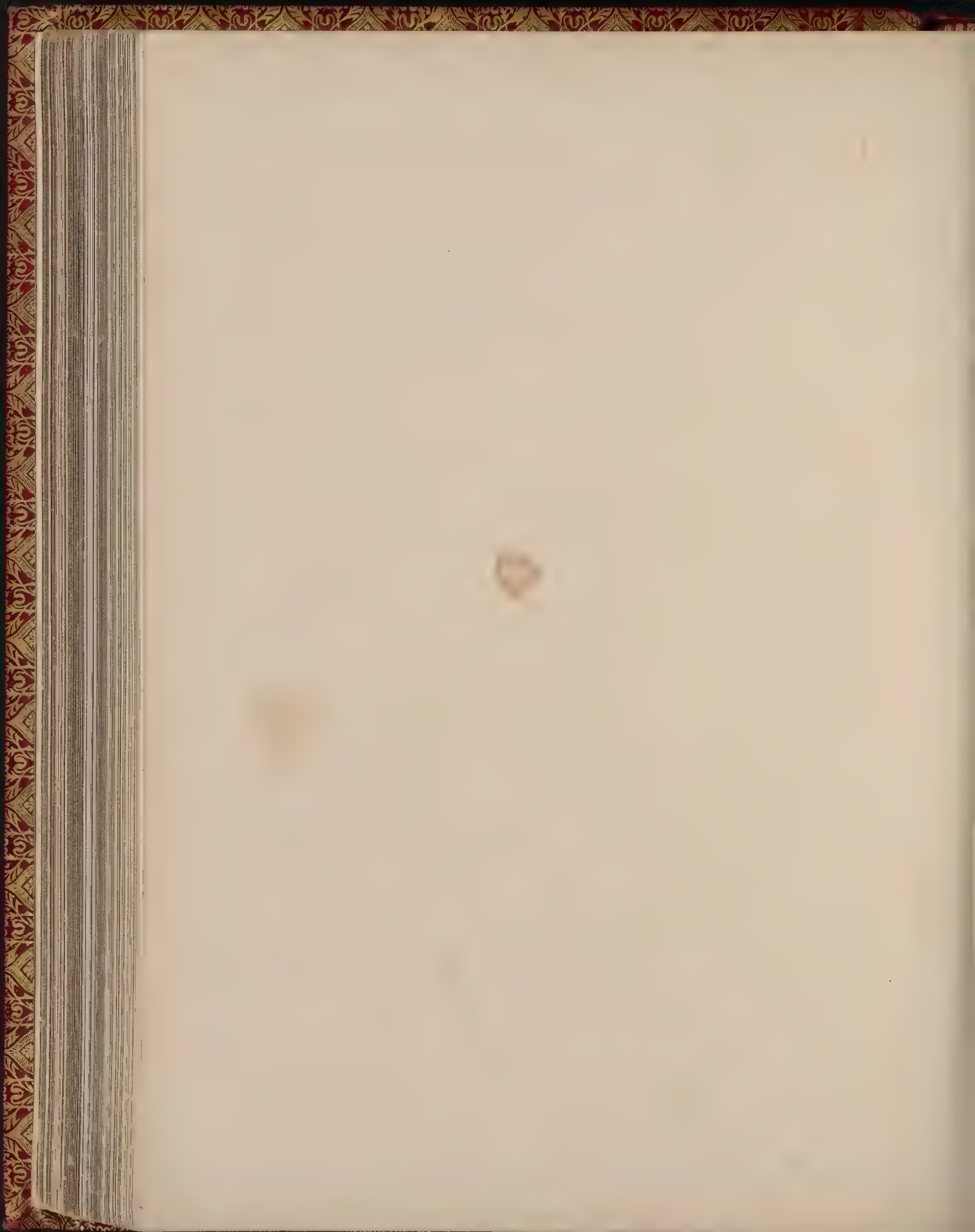
of the Tooth. Its position will be seen by a glance at Plate v. Plate xx gives the best near view which can be obtained. The scene was the occasion of the visit of the Crown Prince of Austria, in 1893. The crowd of natives had assembled to witness the arrival of His Royal Highness with Sir Arthur Havelock, the Governor of the Colony, who were about to visit the monastery and view the sacred tooth of Buddha. Through the courtesy of the Kandyan chief, the Honble. T. B. Panbokka, whose portrait is given on Plate xxi, I was enabled to pass in and obtain a sight of this revered relic, which is only shown in case of a Royal visit, and some other very special occasions which may not occur for years. Previous to 1828 it had not been exposed for fifty-three years, when the English Government made a kind of political exhibition of it. Political expediency at that time rendered it advisable to hold out some kind of protection to a superstition so wide-spread and deeply rooted, for the people really believed that its possession conferred a right of sovereignty. A Christian Government would not venture in the present day to make political capital in such a manner. It was shown to the Prince of Wales in 1875, to his two sons in 1882, and has been seen on a very few other occasions of less importance since.

Before describing the scene within, one or two features noticeable in the picture are worthy of remark. The Dagoba, or bell-shaped shrine, is one of a countless number erected in Ceylon during more than twenty centuries to contain saintly relics. They are all of similar shape, but vary in size from the small one of solid gold encrusted with gems, which enshrines



BUDDHIST TEMPLE, KANDY.







the tooth, to those of cyclopean dimensions estimated to contain solid masonry to the extent of many millions of cubic feet, and which take high rank amongst the wonders of the world.

The temporary erection in front of the main entrance is an arch of welcome. It is a structure known in Ceylon as the Pandal. In the construction of this form of decoration the Singhalese excel to a surprising degree, so much so that I do not hesitate to assert that in no other country is such effective decoration by means of foliage, fruit and flowers, on occasions of festivity, ever to be seen. It is true that they practice the art on every possible occasion, and thereby they naturally become proficient in an occupation so much to their taste. Every wedding, silver wedding and golden, is celebrated by a lavish display of Pandals, and every distinguished guest is welcomed in the same gay and effective manner, the decorations often being on a very extensive scale. A Singhalese Pandal is never heavy, but is always elegant. The materials are entwined on a shapely and artistic framework of bamboo, which is sometimes attached to complete stems of the beautiful Areca palm, forming columns on either side, and consist of plumes from the finest palms, trails of beautiful climbing ferns, lovely mosses, bright blossoms of great beauty, almost every kind of tropical fruit and flowers, green oranges, golden oranges, pine apples, palmyra nuts, areca nuts, cocoanuts, kitool berries, and many more kinds of less familiar fruits.

In our Frontispiece the top of a very elegant Pandal may be noticed in the rear of the buildings on the left of the

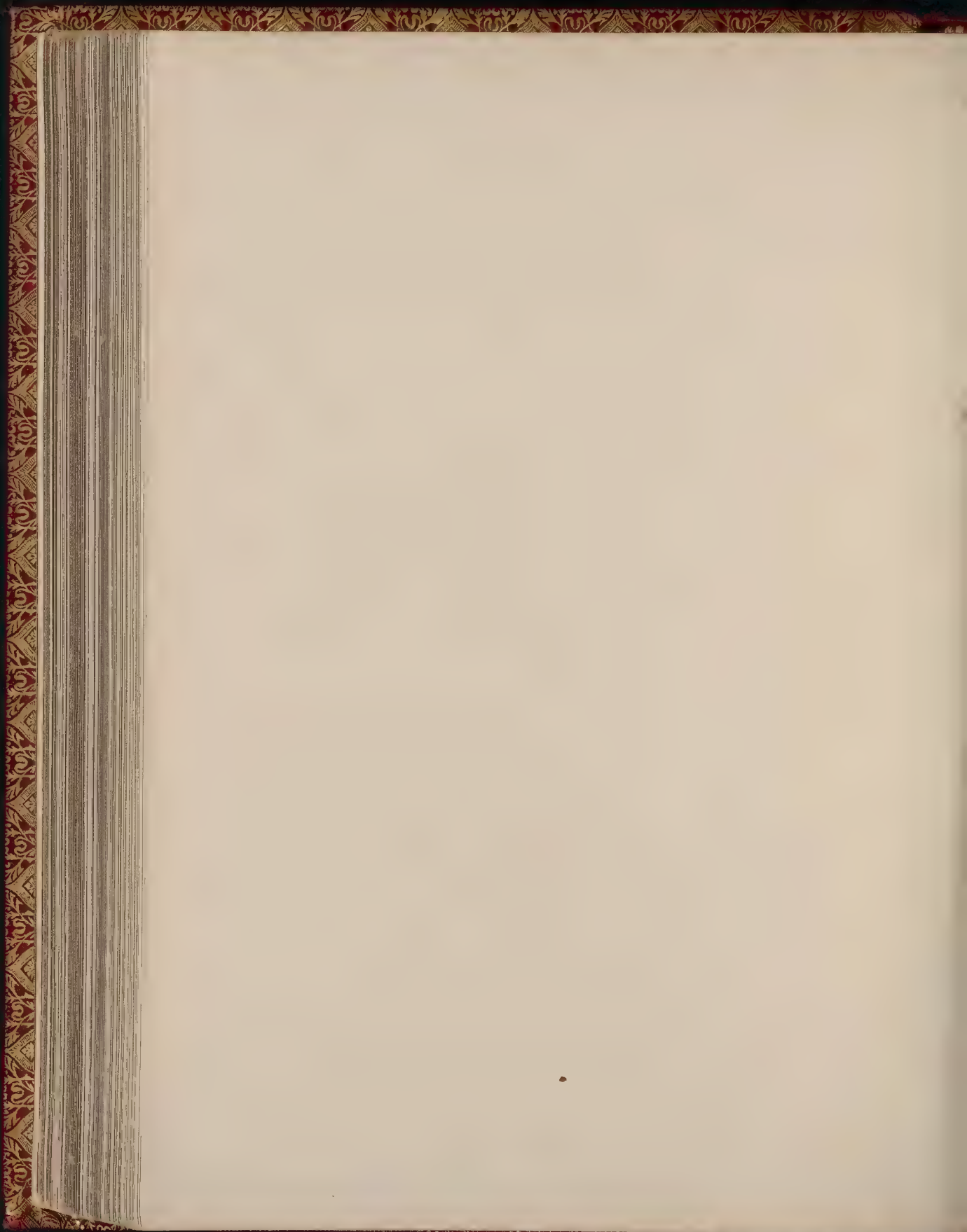
Church tower. This marks the entrance to the Pavilion before referred to.

The Temple, and the Pattirippuwa, which is the name of the octagonal building on the right of the main entrance, are enclosed by a very ornamental stone wall and a moat. The Temple itself is concealed by the other buildings within the enclosure. Upon entering we pass through a small quadrangle and turn to the right up a flight of stone steps to the Temple itself. The most noticeable features are grotesque carvings, highly-coloured frescoes, representing torments in store for various classes of sinners, and images of Buddha. A most torturous noise is kept up by tom-tom beating, and the sound of various native instruments. On either side are flower sellers, and the atmosphere is heavy with the perfume of the lovely white blossoms. Each worshipper in the Temple brings an offering of some fragrant flower. The beautiful Plumiera, with its pure creamy petals and yellow heart, is the most popular sacrificial blossom, and this, together with jasmine and oleander, is everywhere strewn by devout Singhalese. The numbers of yellow-robed priests, the Kandyan chiefs in their rich white and gold dresses and curious jewel-bespangled hats, and the various richly-coloured costumes of the crowds of reverent worshippers of both sexes, form a scene striking in the extreme. The Kandyan chiefs had assembled on this occasion in considerable force, and were a very distinctive feature of the scene. They are naturally handsome men, and when attired, as they were, in full court dress, they look very imposing. To begin with, they contrive to wind about their persons some one hundred and fifty yards of fine silk or muslin, embroidered in



KANDYAN CHIEF, AND REPRESENTATIVE OF THE KANDYAN SINGHALESE IN THE  
LEGISLATIVE COUNCIL OF Ceylon.





gold, in form to render themselves somewhat of the shape of a peg-top. This drapery, tapered finely down to the ankles, ends in neat little frills. Round the waist is fastened a velvet gold-embroidered belt. Over a shirt, fastened with magnificent jewelled studs, they wear a jacket with very full sleeves, fastened tight above the elbow, and made of brightest coloured brocaded silks. Their hats are of very curious shape, even more gorgeously embroidered than the jackets, and studded with jewels. (See Plate xxi.)

We enter a narrow doorway and notice two pairs of elephant's tusks on either side, and some very curious metal work on the door itself; this leads to a steep narrow staircase, at the end of which is a door most elaborately inlaid with silver and ivory; through this we enter the little sanctuary which contains the jealously-guarded sacred tooth, the palladium of Ceylon, and an object of unbounded reverence to four hundred millions of people. Within this chamber, in dim religious light, we notice a solid silver table, behind which the huge silver-gilt Dagoba, or bell-shaped shrine, with six inner shrines protecting the tooth, is usually visible through thick metal bars. But to-day the visit of the Crown Prince of Austria is honoured by an unlocking of the bolts and bars, the nest of priceless shrines is brought forward, and the tooth is displayed, upheld by a twist of golden wire, from the heart of a large golden lotus blossom. The shrines, however, attract our notice much more than the supposed tooth of Gautama Buddha. They are all of pure gold, ornamented with magnificent rubies, pearls, emeralds, and catseyes, the last two being quite covered with rubies.

Besides these treasures, I saw many priceless offerings and gifts of kings, including an image of Buddha carved out of one gigantic emerald, about three inches long by two deep. There were also many chains set with precious stones and other ornaments.

The tooth, for the possession of which bloody wars have been fought, and which is so carefully and reverently preserved, is very unlike a human tooth, indeed, so much so, that it strikes the visitor who is independent of the hereditary influence of Eastern superstition as ridiculous that any one should ever suppose it to be one. It exactly resembles a crocodile's tooth, one and a half inches in length and half an inch in diameter. The devout Buddhist does undoubtedly believe it to be a genuine tooth of Buddha, but the best authorities believe the genuine tooth to have been seized and destroyed by the Portuguese.

We are glad soon to retreat from this small chamber, so hot, and filled with the almost overpowering perfume of the *Plumiera* blossoms, and to visit the Oriental Library in the Octagon, which is fully visible in Plate xx. In the balcony we pause awhile and become refreshed as we look around upon the motley crowd below, and view the town and the lake, which are very interesting from this spot. The chief priest with great courtesy now showed us a very rare and valuable collection of manuscripts of great antiquity. Most of them are in Pali and Sanskrit characters, not written but pricked with a stylus on narrow strips of palm leaf about three inches wide and sixteen or twenty inches long. These strips form the leaves of the books, and are strung together between two



boards which form the covers. Many of the covers are ornamented elaborately with embossed metal, and some are even set with jewels. Besides the sacred and historical writings, there are works on astronomy, mathematics and other subjects.

The most wonderful adventures are ascribed to the tooth in some of these ancient manuscripts. It is said to have been rescued from the funeral pyre of Buddha when, in B.C. 543, he was cremated. Its first resting-place was Danta-poorā, near Calcutta, where it was for centuries worshipped and honoured by great festivals. At length an invading army of Brahmins attempted to capture the relic, but at the sight of it they were converted. Attempts were made to destroy it by fire, but it always reappeared enfolded in a lotus blossom. It resisted all attempts to crush it by blows. Elephants were made to trample upon it, but it would rise out of the ground again in its lotus blossom of silver and gold.<sup>1</sup> The Brahmins further cast it into sewers, whereupon the sewers turned into beautiful lakes. At length, as the result of these and other miracles, the Brahmins were all converted.

<sup>1</sup> These and many more absurd stories of the early history of the tooth are related. The Brahmins who had captured it, returned it upon their conversion to Danta-poorā, but the king, when afterwards another attack was made upon it, bade his daughter conceal it in the tresses of her hair and make her way to Ceylon. This she is said to have done in A.D. 311. Since that time there is more reasonable and certain history of its movements. It was moved about with changes of royal residences, and many splendid temples were erected in its honour, the ruins of which exist to the present day.

One of the most weird and barbaric sights to be seen in this or any other country is the Perahara, a night procession of pre-historic origin which takes place frequently, the chief festival being celebrated in August. Although the celebration of the chief festival was not due at this time, a procession exactly similar was organised in honour of the Royal visitor. Attached to the Temple is a stud of some forty fine elephants, which, when not in use for festival purposes, are kept on the estates of the native chiefs in the district. I found one of these huge but gentle beasts lazily rubbing himself against the stem of a palm tree in the grounds (see Plate x). Here was another instance of nature's bountiful provision for all living creatures in Ceylon. What scratch-back could be more perfect for an elephant than the stem of the cocoanut, with its deeply-indented ring-marks, where it has borne and shed its leaves from year to year? This should be added to the hundred and one uses already ascribed to this generous palm. The humane instinct of the Duke of Argyll, which led him to erect posts for Scotch cattle to rub against, would have found no field for exercise in this bounteous land.

The elephants were brought into the Temple grounds during the day, and a night procession of the following description took place. The route, a large quadrangle in front of the Temple, was illuminated by torches and small lanterns placed in niches purposely constructed for them in the ornamental walls. The finest elephant was taken into the Temple by the main entrance, seen in the picture here presented, and caparisoned with gorgeous trappings quite covering his huge head and body, the face-covering being richly embroidered in







gold, silver, and jewels, and surmounted with an image of Buddha; the tusks also encased in splendid sheaths. The shrine of the tooth is removed and placed within the howdah, the whole being surmounted by a huge canopy supported by rods which are held on either side by natives. Two lesser elephants are now brought up and decorated in a somewhat similar manner, and are then placed to escort the great elephant, one on each side. Several headmen now mount the elephants, holding baskets of flowers, and their attendants sit behind, holding gold and silver umbrellas. The other elephants are then brought up into procession, all mounted in a similar way by headmen and their attendants. Between each section are rows of other headmen in gorgeous dresses, and groups of masked devil-dancers in the most barbaric costumes, dancing frantically, adopting every possible contortion, and producing the most hideous noise by the beating of tom-toms, blowing of chank-shells, the clanging of brass cymbals, the blowing of shrill pipes and other instruments useful in creating the most ear-splitting devil-music that can be imagined. Nothing more eerie can be imagined than this procession, about a mile long, consisting of thousands of dark brown figures, gaily dressed, intermingling with hideous groups of devil-dancers, all frantically gesticulating around the forty elephants by the dim red light of a thousand torches. It seems extraordinary that under the present conditions of fast-increasing civilization among them that they should carry out such festivities with real barbaric zeal; but they seem to do so, and as the Perahara has continued to be celebrated for twenty-five centuries it is not safe to predict its discontinuance.

## CHAPTER V.

### PERADENIYA.

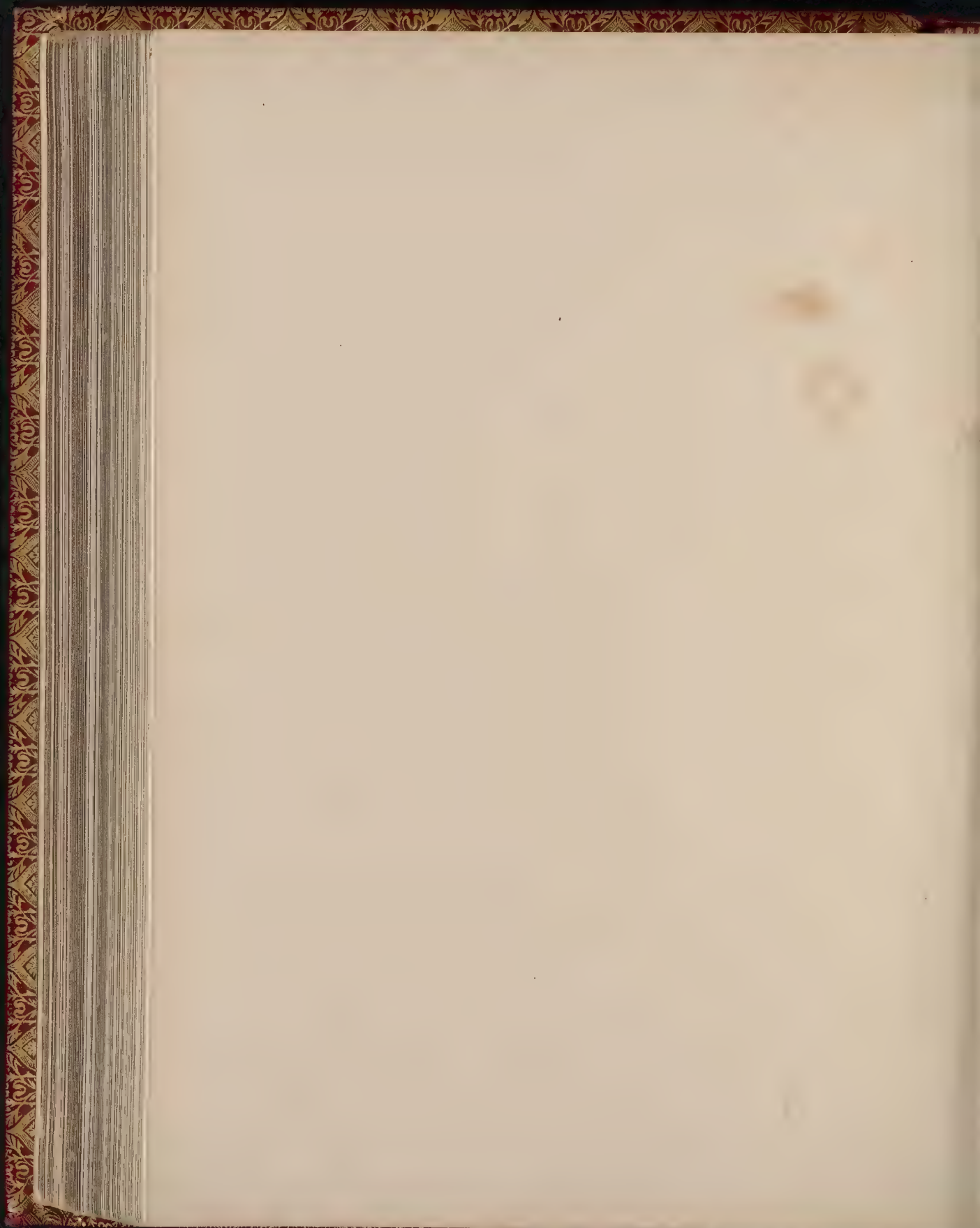


THE botanic splendour in which Ceylon is so richly clothed from shore to shore, undoubtedly reaches its highest point of magnificence at Peradeniya. A four miles drive from Kandy, through innumerable scenes of human interest, brings us to the village which is approached by way of a satinwood bridge spanning "the great sandy river," Mahaweliganga (see Plate xxiii). This bridge is a remarkable structure; it spans the river with a single arch, in which there is neither nail nor bolt, the whole of the massive woodwork being merely dovetailed together. It is constructed entirely of beautiful yellow satinwood, which fifty years ago was so plentiful in the forests of Ceylon that it was used for common building purposes. This wood is extremely hard and durable, as is evidenced by the present condition of the bridge, which has now withstood the effects of excessive damp and tropical heat for sixty-two years without visible deterioration. Under normal conditions the river flows fully seventy feet below the arch, but at the burst of the monsoons such a mighty torrent rolls between these lovely bamboo-fringed banks, that the bridge then clears the water by about ten feet only.





CATINWOOD BRIDGE, TERRAD. NIYA.



The river here flows between the garden and the village. Immediately upon crossing the bridge we come upon typical scenes of village life. Plate xxiv shows much that is characteristic of every Singhalese village; the native woman, with a large red chattie, made of porous earthenware, placed upon her hip; the domesticated buffalo; the temporary Buddhist shrine, erected to receive the offerings of devout wayfarers—it will be noticed that this modest erection consists of a chair surmounted by a framework of bamboo sticks, covered by a few strips of calico, forming a canopy within which is placed a small image of Buddha and a bowl for offerings; at the close of the day the offerings are conveyed to the Temple of the Tooth at Kandy. The native hut which does duty as a dwelling-house and refreshment stall is quite representative. Its walls and floor are of mud, its roof of the dried fronds of palm leaves, and the front is opened or closed by means of wooden planks. The usual swarm of little brown urchins frolic on the roadside, and add not a little to the picturesqueness of the scene. Beside the hut tower palms to the height of ninety feet, waving their glorious crowns above a luxuriant undergrowth of smaller trees, shrubs, and flowering creepers; and in the lovely little wild gardens grow pepper, curry seeds, garlic, pumpkins, sweet potatoes—all in wild profusion.

Not many yards further on in the village I obtained the view given in Plate xxvi. The native hut here nestles beneath a splendid bread-fruit tree, but the bounteous cocoanut palm, which generally waves above these quaint little homesteads, and provides the inmates with so many of their needs, is not absent. Here is the perfection of village life; the people lay



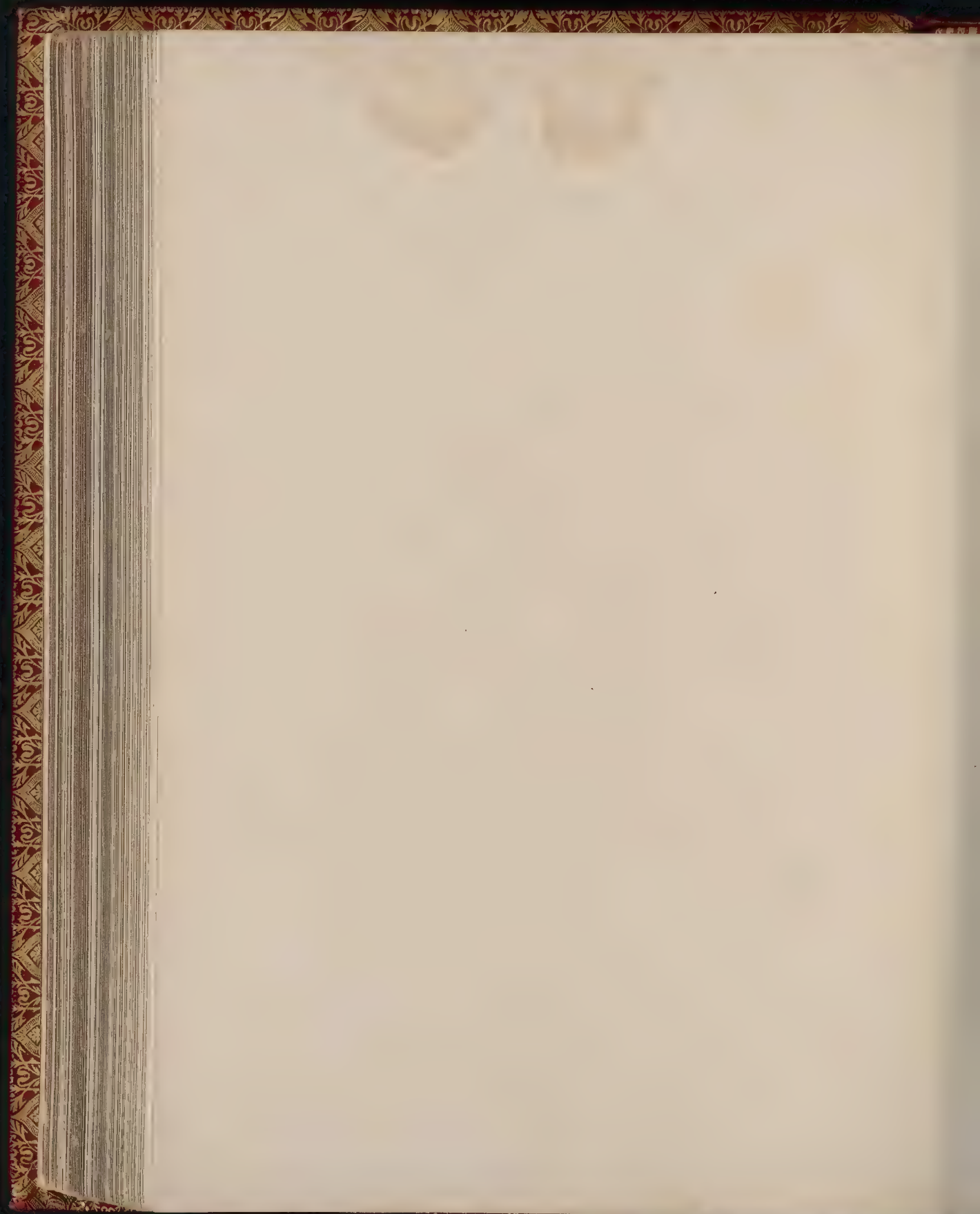
themselves down to rest upon their palm-leaf mats, spread upon the bare ground, with the palm-thatch above them, happy and peaceful in the knowledge that over and around them grows an abundant supply of all their needs, while the same beneficent climate which is the efficient cause of such bountiful means of nourishment provides warmth without clothing, and renders their "wants but little here below."

They need no poor laws, nor have they any. Poverty is relieved by the natural benevolence of the people. The wealthy Singhalese are especially kind to the poor, and many of them have fixed days of the week upon which they distribute rice to all the aged and infirm of their district. The solidarity of the family is, I believe, even stronger amongst them than Europeans; the weakest are the most cared for; the rich help their poorer relations, and never disown them; the poor assist the poorer amongst their own relatives and friends, so that there is no dread of old age poverty. In these particulars of contentment and freedom from squalid misery I believe that the Singhalese are now the happiest of Her Majesty's subjects in any part of the world.

Whilst writing these lines an instance of great contrast, in our dear but gloomy England, has been related to me. Hard by where I now sit, a farm labourer, decrepit from old age and disease, walks daily, by the aid of two sticks, a distance of two miles to his work, which consists in hoeing, the only kind of labour he can now perform. With his hoe he drags his suffering limbs along the furrows, and thus labours for eight or nine hours, after which he trudges home again by the

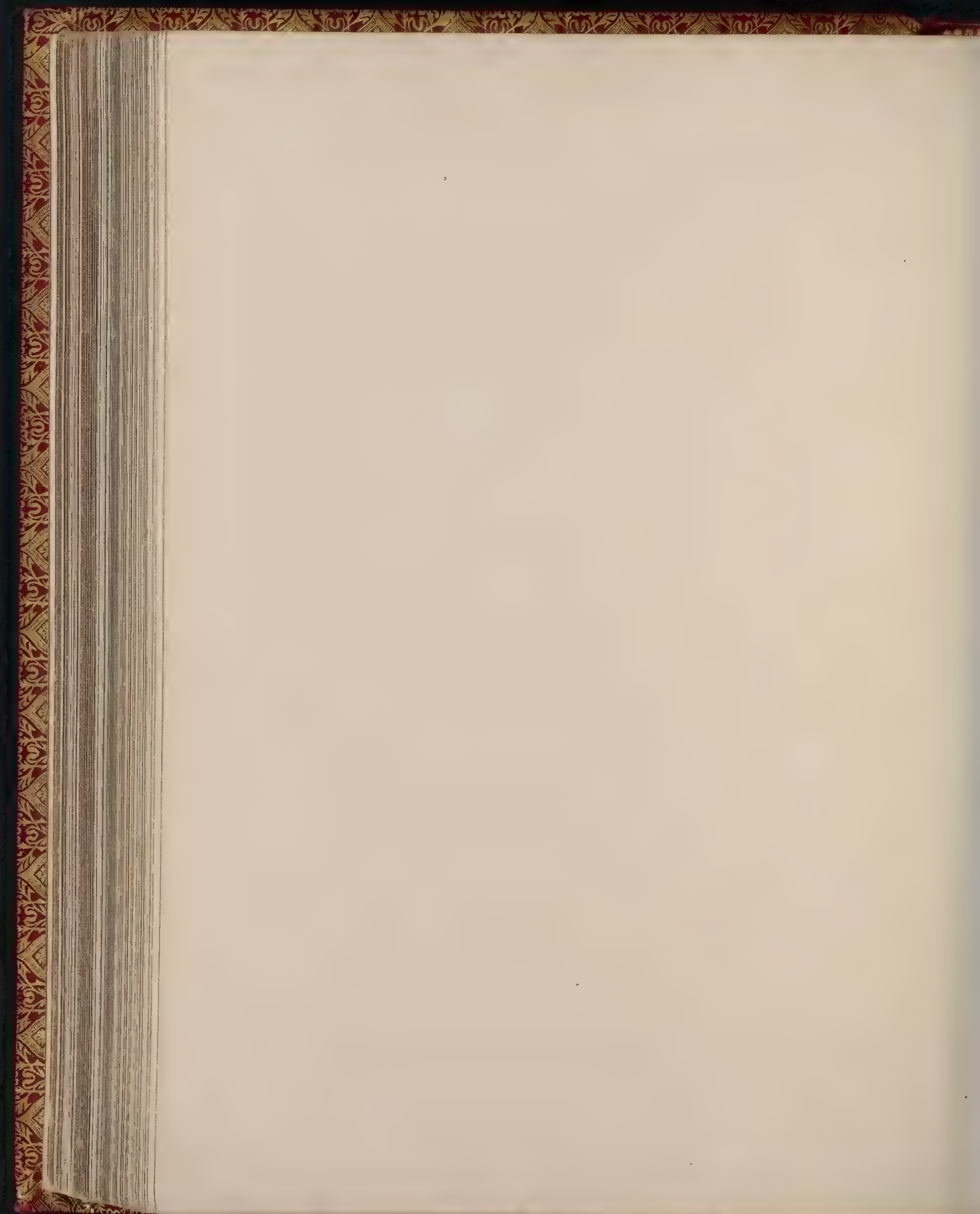


VILLAGE BOUTIQUE, PERADENIYA.









aid of his sticks. In this manner he earns six shillings a week. Of course he can, if he chooses, go to the workhouse, or receive some trifling parish relief, but poor law relief being necessarily of such a nature as to render it undesirable for those who can work at all, the very hard and miserable alternative is preferred. If this poor wretch were a Singhalese man, his old age would be no such burden to him, and his comforts would in nowise lessen with his increasing inability to earn them.

Indeed, the wants of the Singhalese are very few; they live in great contentment, with apparently no ambition to possess more than a modest little hut, furnished only with a few palm-leaf plaited mats, on which habit enables them to enjoy perfect repose; the streams which abound everywhere provide them with baths which are their chief luxury, and in which their naturally cleanly habits cause them to take great pleasure. They are to be found at all hours of the day combing and drying their long black hair on the banks, after which process they renew its gloss with cocoanut oil and twist it into a coil. Nature is their kindly mother, and supplies them with every gift which their gentle and subdued dispositions need. Hurry and bustle, so characteristic of the advancement of western civilization, is unknown to them. Even in the bazaars of the large towns, all rush and confusion, such as one sees in the markets of continental towns of Southern Europe, is entirely absent. The noiseless tread of their bare feet, and their dila-tory movements, are in great contrast to anything like tumult, although the scene is never quiet, for they are great talkers, and use their voices at a high pitch. Fortunately, the Singhalese language is beautifully soft in sound, even more so



than Italian. A curious circumstance connected with their great loquaciousness is that the vocabulary of the poorer classes is exceedingly small. I have heard it stated that some of the Cooly class understand only some three hundred words, and in their conversation use fewer.

But to return to the principal feature of the Plate under notice—the Bread Fruit Tree. It will be noticed that the foliage of this tree is in marked contrast with the waving plumes of the cocoanut and other palms amongst which it grows. It is very massive, dark, glossy, and deeply indented. The fruit, which is very abundant, grows in large pale green pods, about the size of melons, which nestle beneath each separate crown of leaves. It is used as food by the natives in various preparations, but is, as a rule, disliked by Europeans.

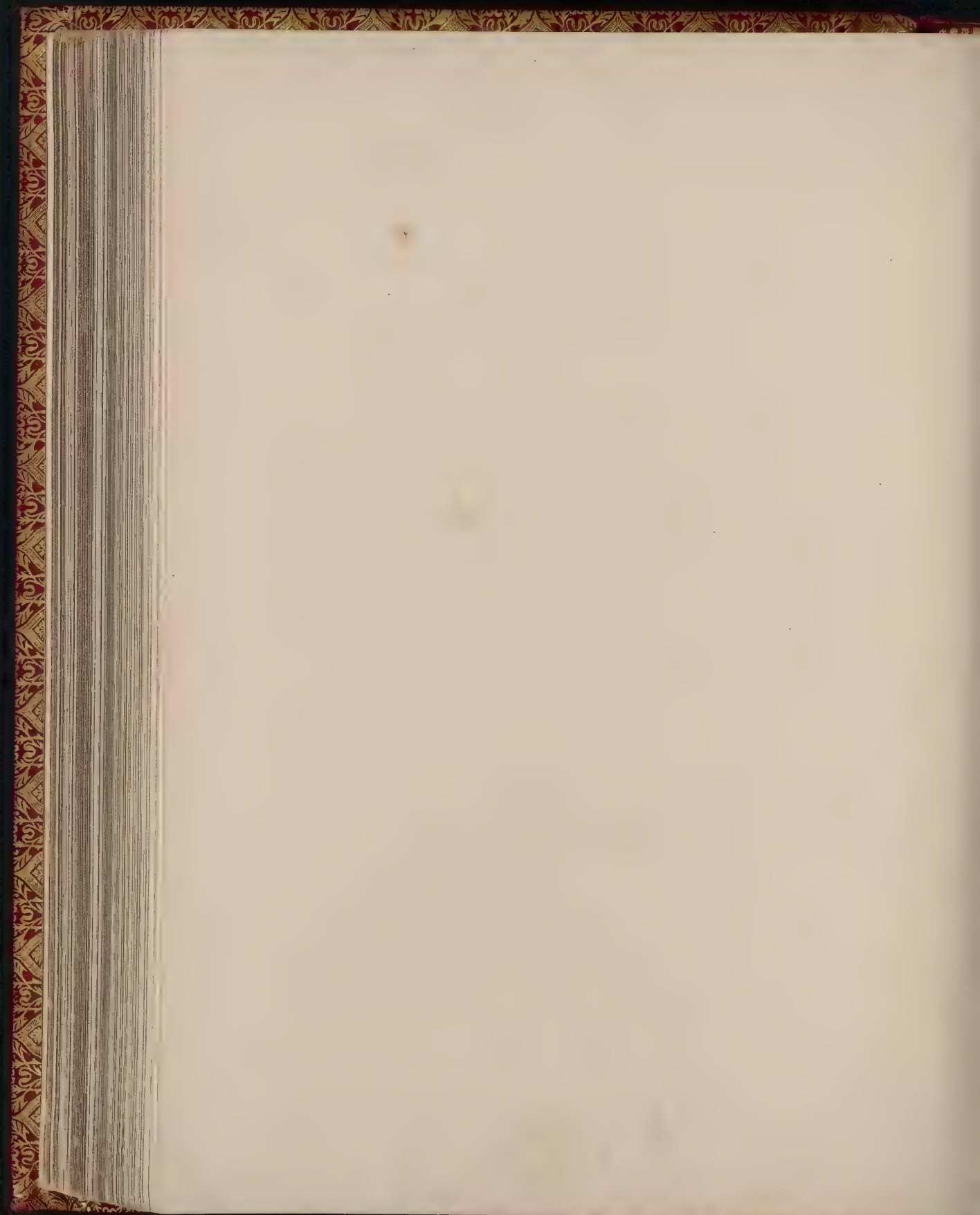
Many people who visit the famous garden of Peradeniya return to Kandy without a walk through the pretty village. The guide himself being unable to appreciate any interest in village scenes, seldom suggests it, but the visitor who does find his way there, and who takes interest in the people, as well as their beautiful country, will linger long amongst the quaint scenes of village life. The open air occupations, such as that of the goldsmith (Plate xxvii), will attract the visitor in no small degree. The custom of the natives in wearing their savings in the form of anklets, bangles, toe rings, and earrings, gives employment to a large number of workers in the precious metals; so that this is a very familiar scene.

The native goldsmith, as will be seen from the picture, works in a very primitive fashion; his tools are few and of



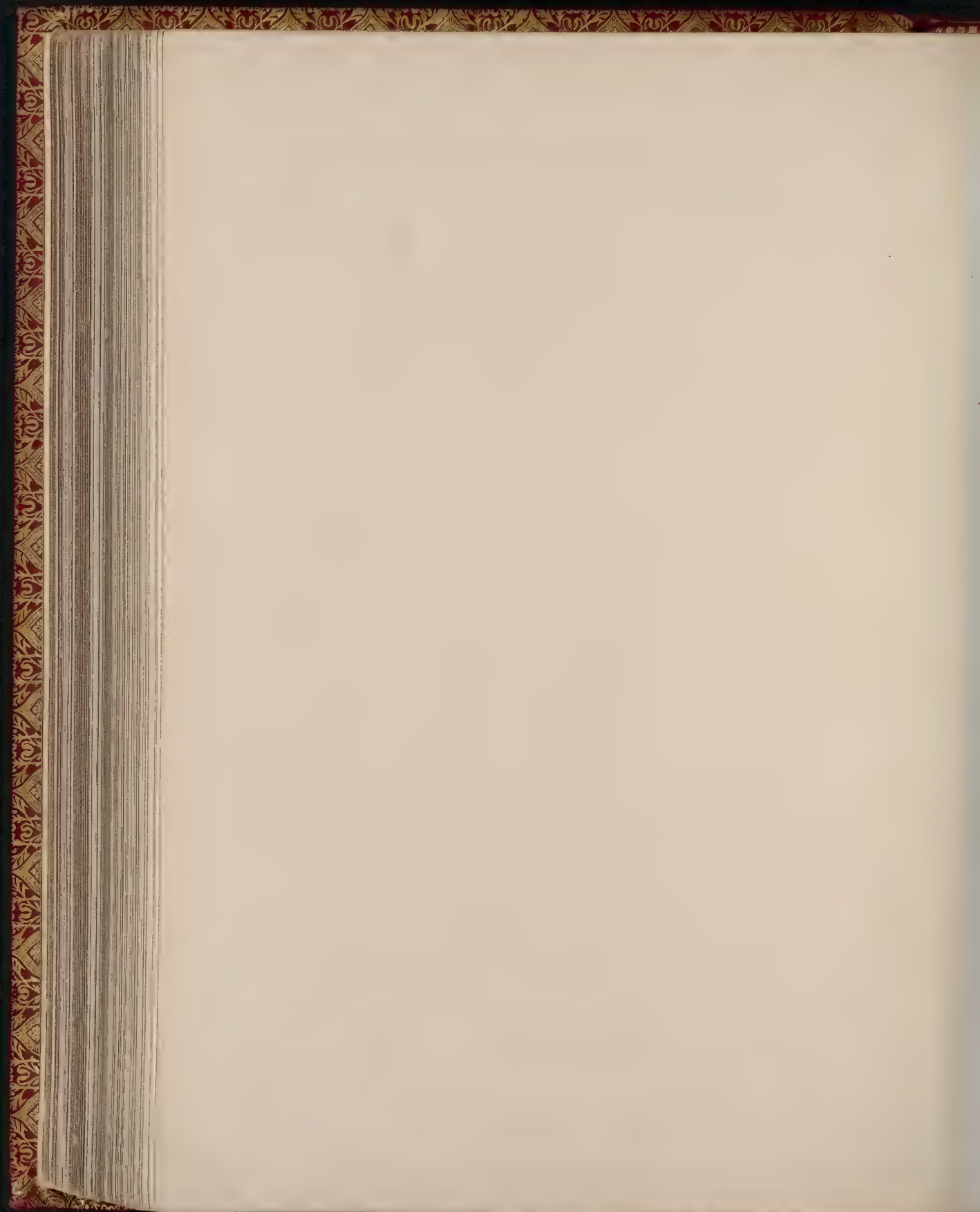
BREAD FRUIT TREES AT L'ANNOUAY.











his own construction, and his furnace a couple of simple native-made earthenware bowls. The passer-by can hand him a sovereign and watch the process of converting it into a brooch, which, although of rough finish, will be sure to have some artistic merit; or a set of shirt studs; or, perhaps, a finger ring or bangle. Perhaps it would be as well to *watch the process*, for whatever virtues one may be inclined to award the native villager, he is not averse to taking a portion of what does not belong to him if he has the opportunity. For this reason it is not at all unusual for an English lady, who wants some native jewellery, to send for the goldsmith and require him to squat down in her verandah and manufacture it in her presence. I have seen many pretty articles made in this way from sovereigns provided by the customer.

Amongst the village people the amateur photographer has a very pleasant time. They are very gentle, civil, and obliging; and although they sometimes crowd inconveniently around, they readily disperse when bidden to do so. They are always eager to render assistance. Three of the bigger children in the group given in Plate xxv caught sight of me vainly endeavouring to place my camera about half way down the river bank, where it is exceedingly steep and about seventy feet to the water's edge. They immediately descended, helped me to obtain a secure footing, and to affix the apparatus. Without their readily-proffered aid I should not have obtained my view of the Satinwood Bridge. The well-nourished appearance of the children in this group, and the expressions of contentment which they wear, go far to confirm



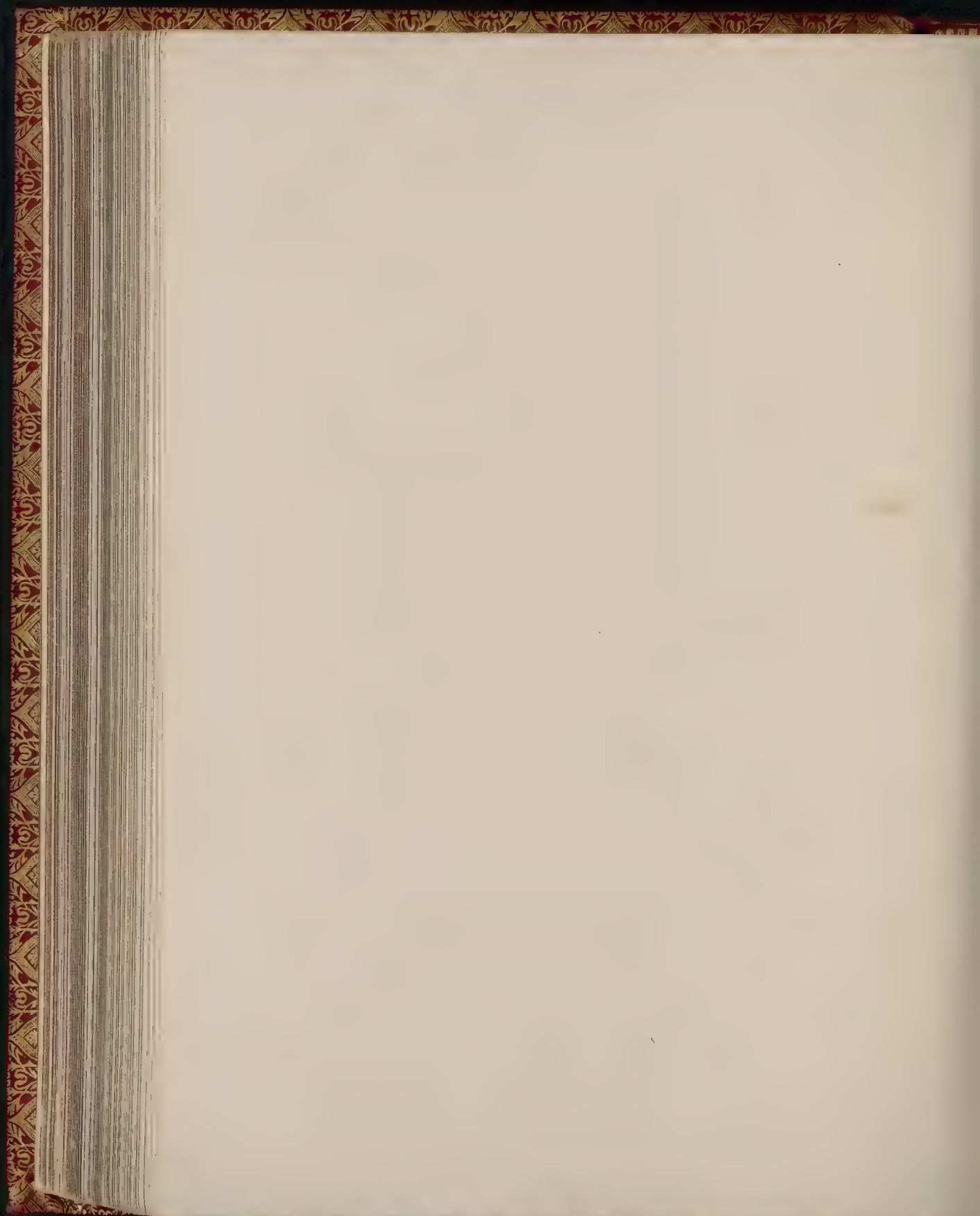
the opinion which I have expressed, that they are content with Nature's gifts, and are far happier than their western brothers who are engaged in the race for wealth.

Amongst them, however, there are some whose lot does not seem enviable. Certainly the grass cutter is often a very miserable-looking specimen of humanity, and appears to toil very hard. She is generally the wife of the Muttu, or native groom, who usually supplies his master with grass for the horse, which he makes his wife cut and bring home in a huge bundle upon her head (see Plate xxix). The grass cutter is a character very frequently seen near the towns, and greatly excites the wonder of the stranger by the enormous size of the load which she bears upon her head, and carries, together with her baby, who always rides in native fashion, astride upon the hip. It is interesting to see her place the huge bundle upon her head, and then, balancing it with perfect ease and security, stoop down and take up the baby from the ground. In like manner she sets it down again, first depositing the baby with both hands, and then the greater load. The grass cutters are not always so unlovely as the specimen here given, but as a rule they are unattractive.

Another familiar roadside character is the gram vendor. There is always one to be seen near Peradeniya Bridge (see Plate xxviii). She sits patiently during the greater part of the day selling grain by the half-centsworth to passers by. As might be conjectured from the size of the little bamboo measure, this grain is being sold in very small quantities as a luxury. It resembles dried peas, and tastes rather like them.

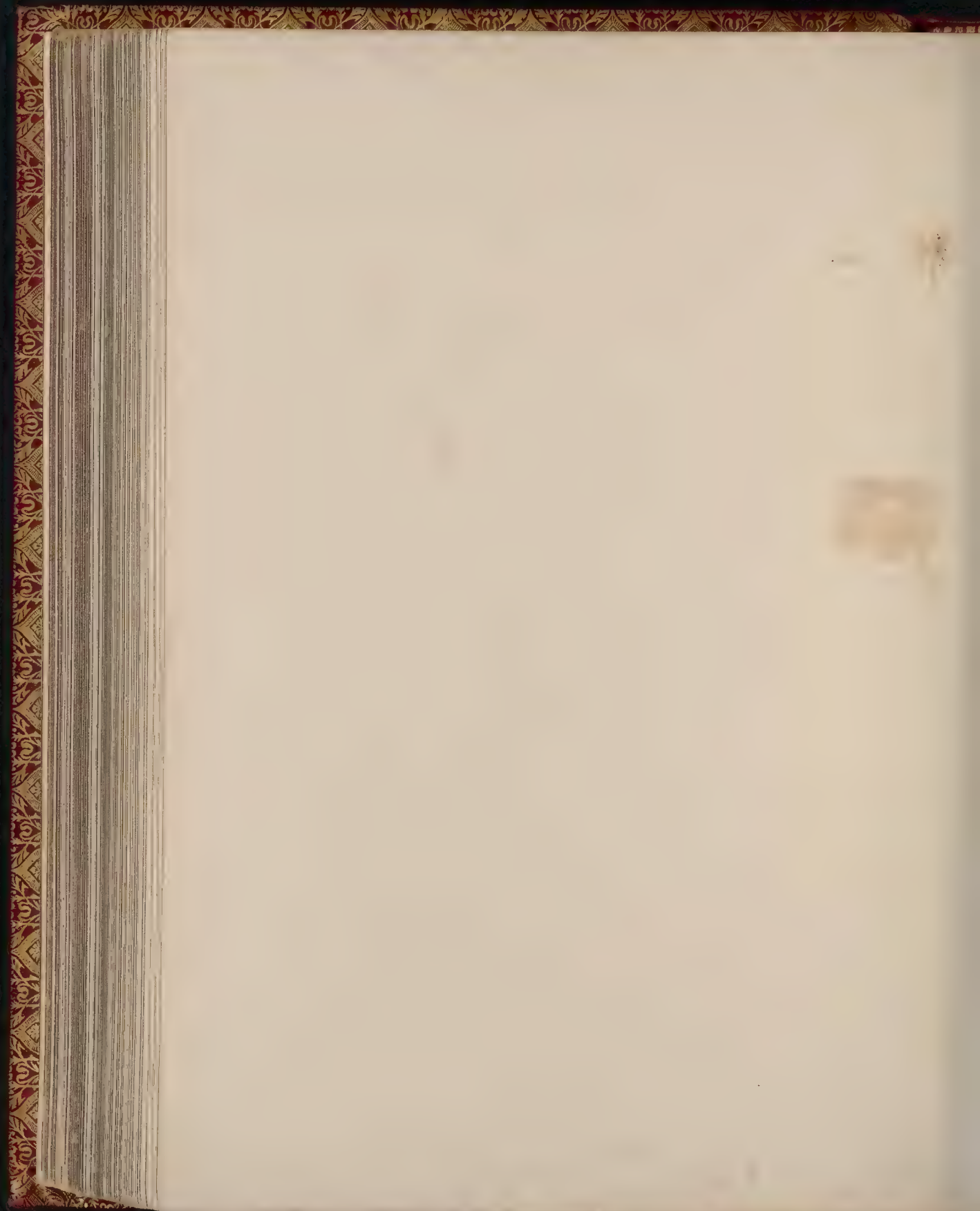


Figure 1. (a) (b) (c) (d) (e) (f) (g) (h) (i) (j) (k) (l) (m) (n) (o) (p) (q) (r) (s) (t) (u) (v) (w) (x) (y) (z)









Let us now recross the Mahawelliganga by the Satinwood Bridge and visit the wonderful Garden. Near the entrance we are attracted by a fine avenue of India-rubber trees (*Ficus elastica*). The little plant, with bright green oval leaves, which in England we are accustomed to see in sitting-rooms and conservatories, grows in its native land to an enormous size, and throws out horizontal boughs to an extent of more than fifty feet. It is most remarkable, however, for its snake-like roots, which extend from the base of the trunk to a wider extent than the height of the tree. Sometimes they reach out more than one hundred feet, and in appearance they resemble huge pythons crawling over the surface of the soil. That portion of the root which rises above the surface occasionally reaches to such a height that a man can stand upright behind it and be hidden; it is not cylindrical, but flattened, so that it really resembles a wall. When these noble trees are wounded, tears trickle down their stems, and harden into the india-rubber of commerce. A double row of these giants form a magnificent avenue just outside the Gardens. The great boughs are interlaced, and their silvery stems so shaped that they appear to be writhing each in another's toils. They are indeed a stately and impressive sight, forming a worthy approach to the wonders beyond them.

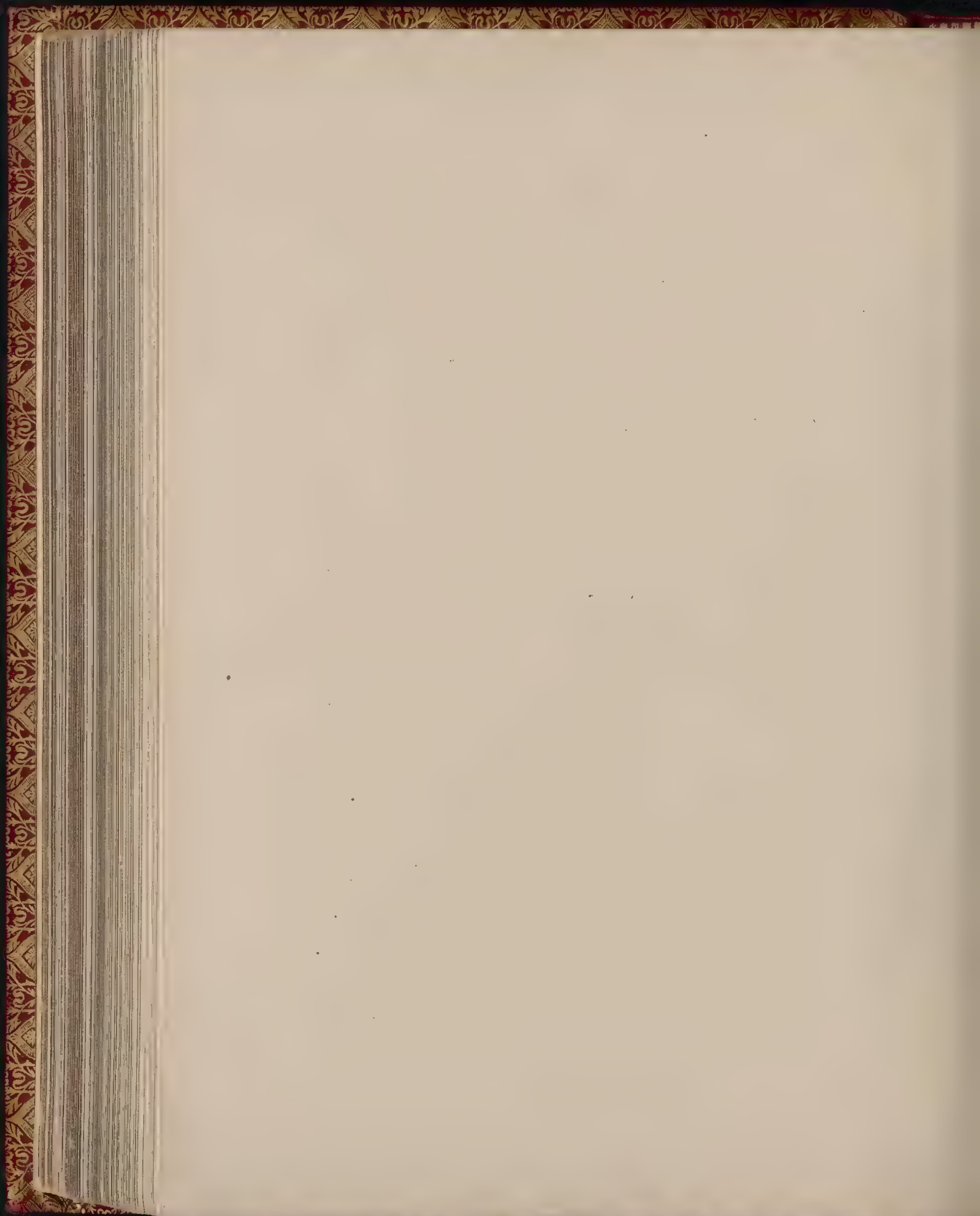
The Royal Botanic Gardens were established very soon after the occupation of the Kandyan kingdom by the English. All European ideas of a garden must be dispelled if we wish to realise the general features of Peradeniya. There is an entire absence of formal arrangement, but the beautifully undulated land of about one hundred and fifty acres presents a



grand effect—a garden and park combined, under the most favourable conditions for both. Dr. Trimen, the accomplished director of the Gardens, remarks that “here nature asserts herself almost uncontrolled; she gives us grandeur of form, wealth of foliage, exuberance of growth, and splendour of colour—unfading beauties, but of a quite different kind from those of the sweet summer flower-gardens or the well-kept stoves and greenhouses of England.” Of course scientific instruction is the primary object of the Gardens, but still picturesque effect must have been studied with great care in planting the groups of trees and arranging the various families of plants. Upon entering the Gardens such magnificent groups of palms greet us that we halt in amazement. A specimen of each one indigenous to the island, in company with many noble specimens of foreign lands, are seen in massive assemblage, wreathed with flowering creepers, and bearing on their trunks lovely sprays of elegant ferns. At the end of the entrance avenue one of these stately groups is surrounded by a beautiful parterre, displaying many of the most notable flowering shrubs. On the left of the entrance, which itself is draped with a graceful creeper, the *Bignonia Unguis-cati* of Brazil, is a wall covered with dense masses of the Burmese *Thunbergia* creeper, with lovely bell-shaped blossoms of pale violet-blue, and many fine old tree trunks, clothed in the same beautiful manner. Near this spot are to be seen gamboge trees, and some very curious African trees, with long pendulous fruits. Continuing in the same direction, we come to a charming little pool, which is seen to the best advantage at seven o'clock in the morning, when the reflection of the bamboos and the palms upon its banks is so perfect that, save for the narrow strips of leaf on



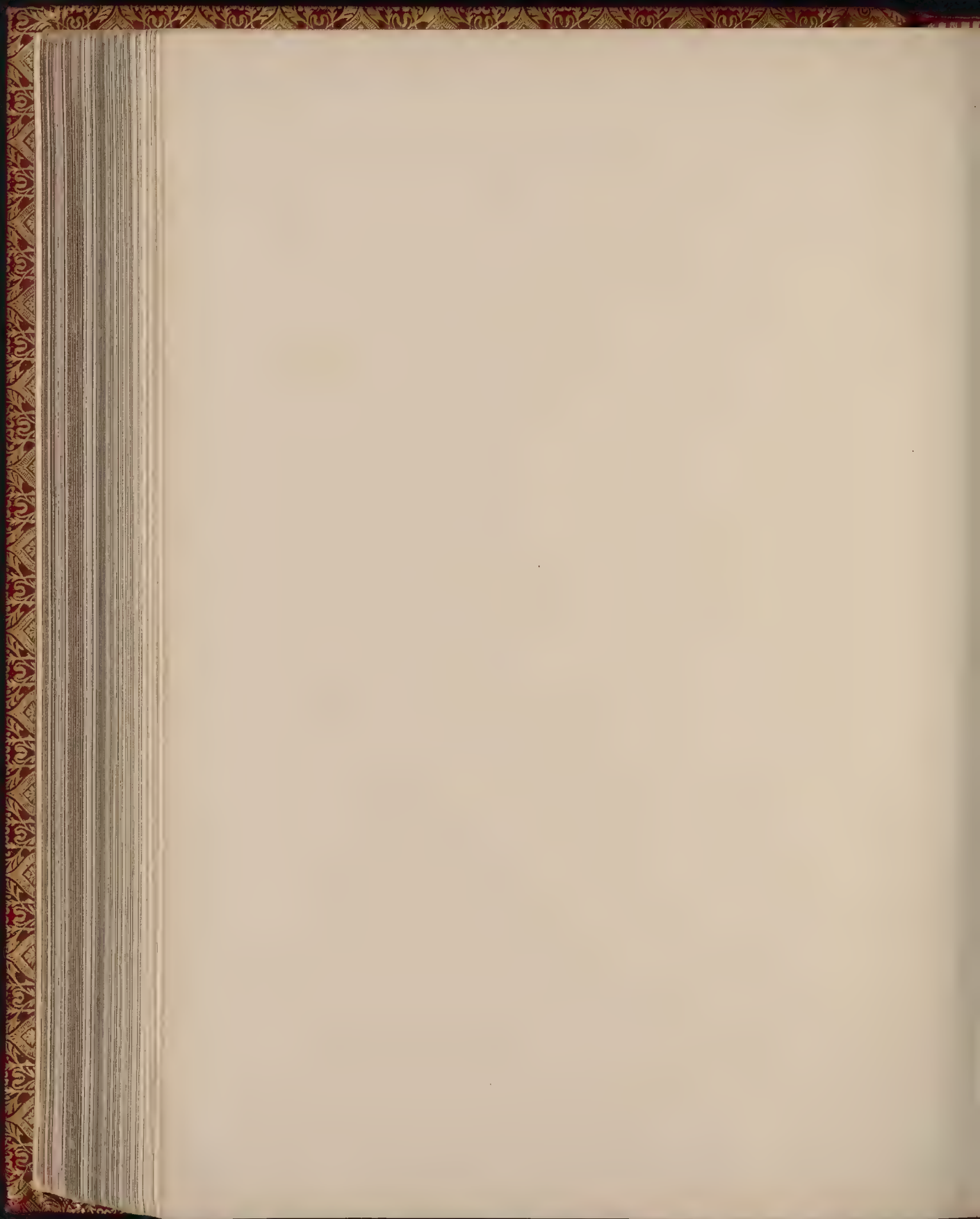
THE HOUSE OF THE LADY OF THE LAKES







PALMS AT KUALA BERNIA.





the surface of the water, the view presented in the pool is as exact in all detail as the real one. This effect will be rendered evident by inverting the view given in Plate xxxi. To the south of the pool is the most recently planted part of the Garden. Here will be noticed some giant clumps of Malacca Bamboo, in diameter about nine inches, and reaching to a height of one hundred feet. During the rains they may almost be seen to grow, so rapidly do they increase their height and bulk. I cannot say what is the fullest extent to which they increase in a single day, but one foot is somewhere near the minimum during the heavy rainfall in June and July.

As we approach the pretty corner at the extreme south of the Gardens, which is represented by Plate xxx, the noticeable features are varieties of succulent plants in a pretty rockery, especially the *Boucerosia umbellata*, with purple velvet flowers, a miniature plantation of chocolate trees of various kinds, india rubber trees, gutta-percha trees, a large number of beds of pretty flowers, and many young palms recently planted out. The drive at this end of the Garden forms a loop, around which are screw pines, agaves, aloes, and bamboos.

The Screw Pine (*Pandanus*), with its scarlet-orange fruits, tempting only to monkeys, its sword-like glossy leaves, its forked cylindrical stem so beautifully chased, and its strange stilt-like roots, presents a most fantastic appearance (see Plate xxxii). Several specimens of different species of the screw pine will be noticed in the distant parts of the view.



It will be seen by Plate xxx that in this corner of the Garden we arrive at the Satinwood Bridge already described. It is here hidden to a great extent by a graceful clump of bamboos and a mass of flowering shrubs, but there are openings near this spot where very effective views of the full span of two hundred and five feet can be obtained.

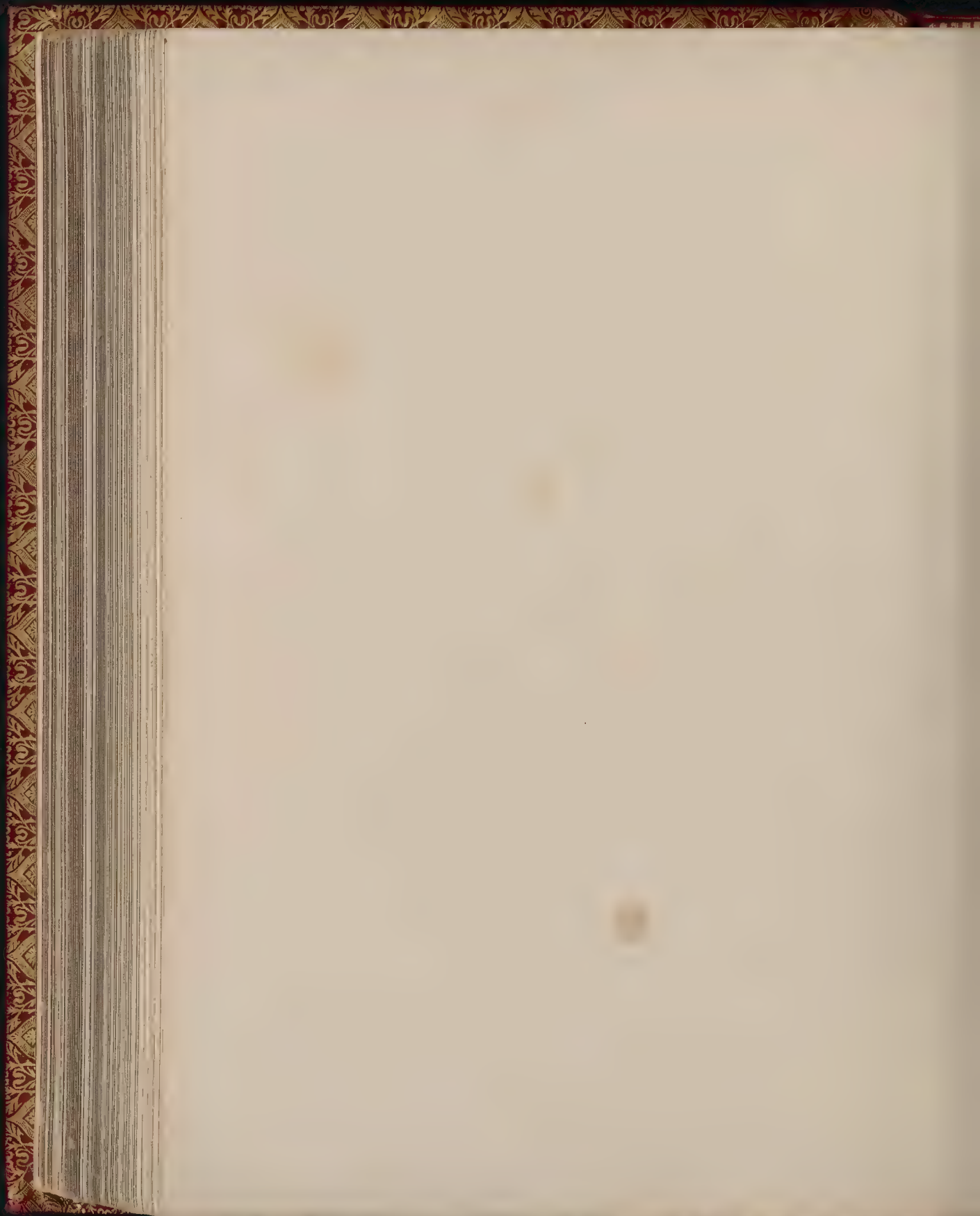
From the bridge the course of the river somewhat resembles the shape of a horse-shoe, and thus it embraces almost the whole of the Garden, adding greatly to the picturesque effect. The high banks are in many parts clothed with climbing shrubs between the enormous thickets of bamboo, which wave their plumes over river and path (see Plate ii). And these huge clumps of eighty or a hundred cylindrical stems rising to such a lofty height are really bunches of grass! Their stems are knotted like all grasses, of which they are the most wonderful species. They grow closely crowded together from a common root.

Peradeniya is so full of marvels that I find it difficult to select a few for brief notice. I must not, however, omit a specimen of the Coco-de-mer or double cocoanut (*Lodoicea Sechellarum*) (Plate xxxiii). Dr. Trimen tells us that "this extraordinary palm, the fruit of which, found floating on the waves of the Indian Ocean, or washed up on the shores of Ceylon and the Maldives, was known for centuries before the tree itself, grows in one or two small islands only of the Seychelles group, where it is now protected. The specimen (Plate xxxiii) is over thirty years old; the growth is extremely slow, a single leaf being annually sent up, and no stem is yet visible. As this palm frequently attains a height of one hundred feet, it must



PANDANUS

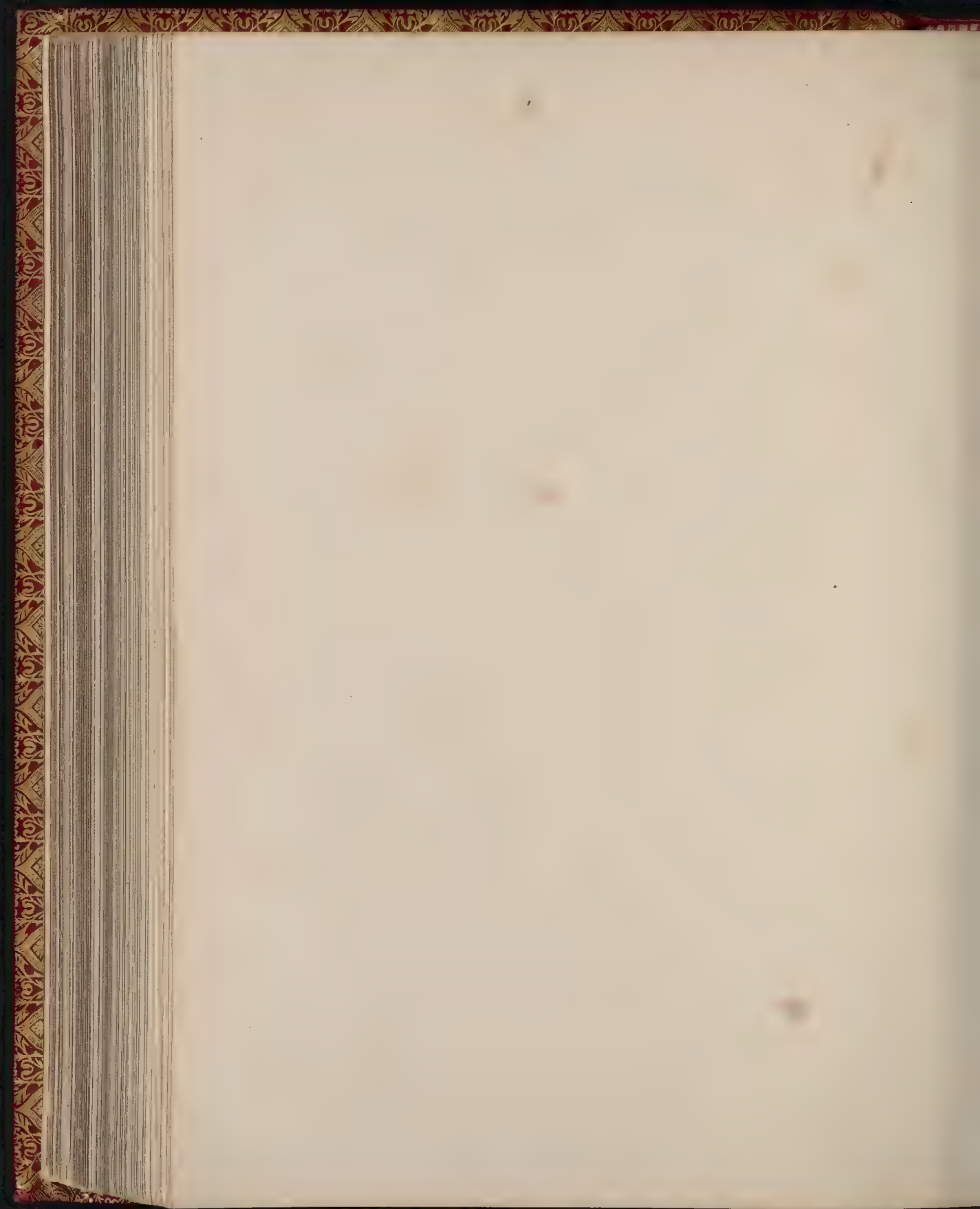








1000 J. 1000 J.





live to a vast age. The nut takes ten years to ripen, and the seed (which is the largest known) a year or longer to germinate."

The Fernery is one of the most beautiful spots in the Garden, and has been planned with excellent taste. Beneath the shade of lofty trees pretty rivulets flow between banks carpeted with ferns of every kind, some so minute as to be hardly distinguishable from delicate moss, others robust and tree-like, and some even bearing fine tufts of feathery leaves as large as stately palms. Climbing ferns and many petty parasites cover the trunks of the huge trees which protect the shade-loving plants beneath them. The presence of many most gorgeous butterflies flitting around adds much to the fairy-like beauty of the scene.

Some parts of the Garden are left to Nature, and the trees and plants are self-grown. Their wild luxuriance, however, has to be kept in check.

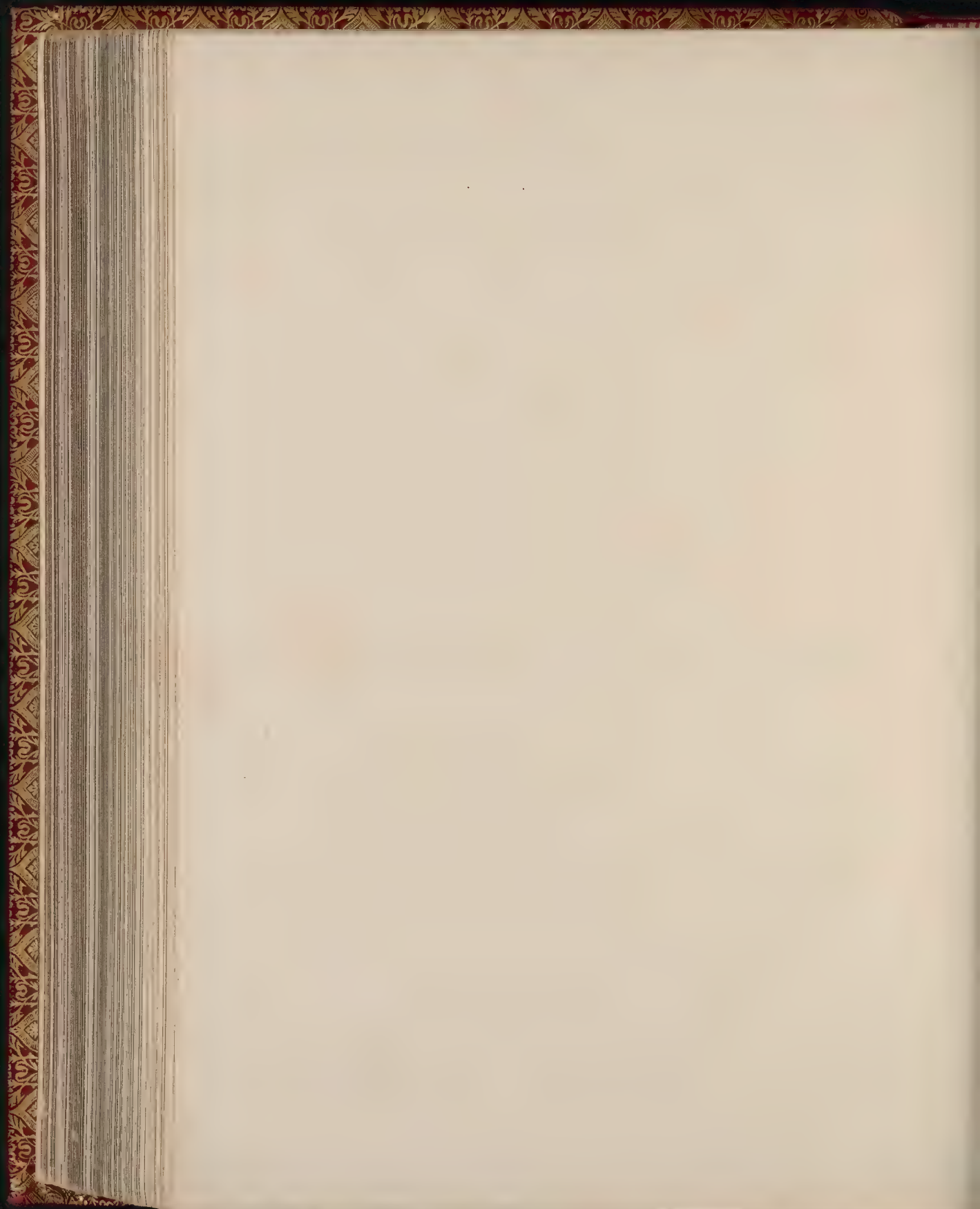
A list of the most interesting trees and plants, or even some reference to each of the walks and drives without illustrations would be wearisome. Suffice it to say, therefore, that in Peradeniya Gardens will be found the most lavish display of tropical flora that can possibly be conceived; for here are brought together beautiful representatives of every species. Seeds, plants, and cuttings are supplied to every part of the island, and a great deal of experimental culture is carried on in order to discover products likely to increase the wealth of the colony, so that the practical benefit of such a Garden is manifest.



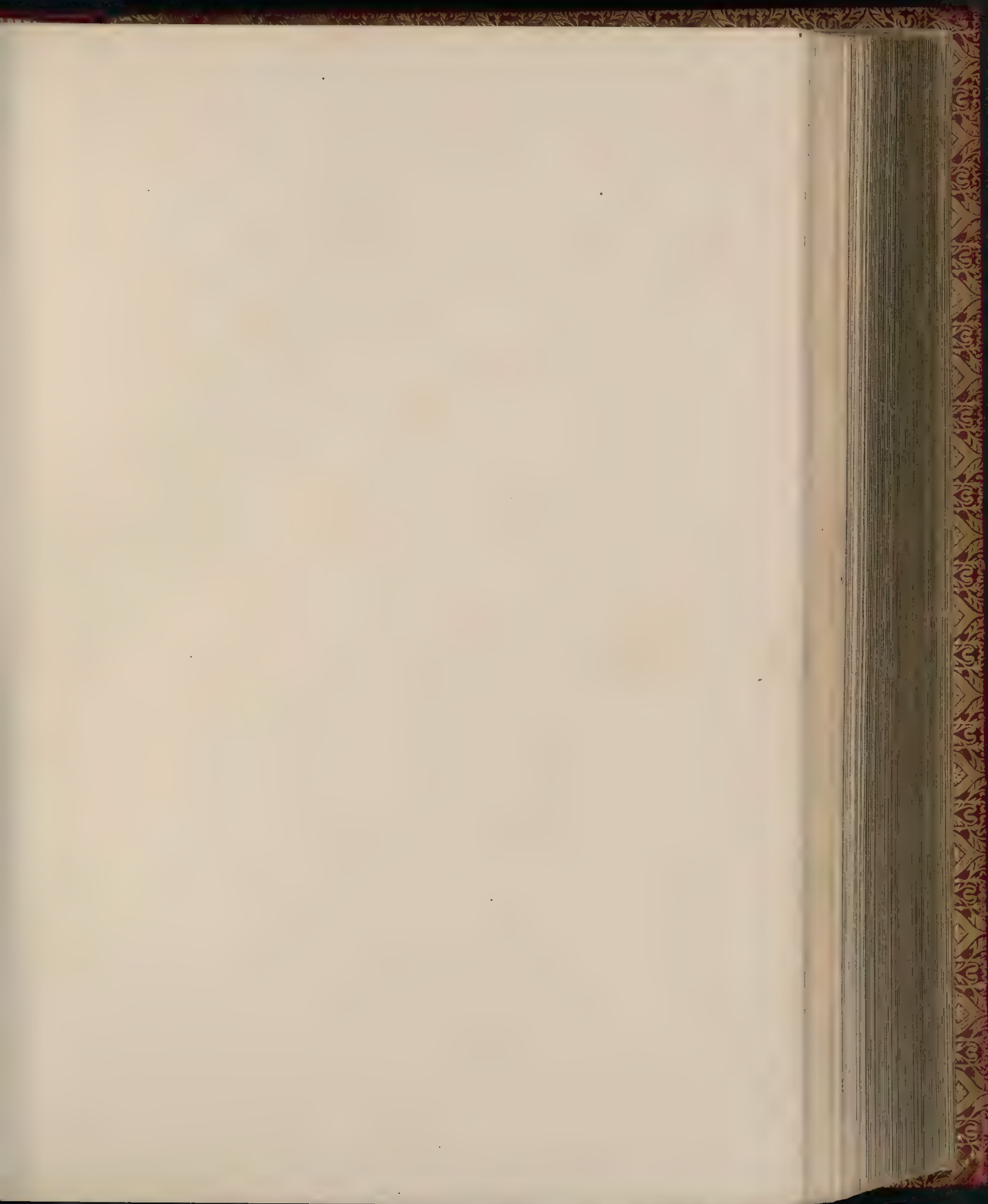
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PART III.

Nuwara Eliya and Adams Peak.









FOREST IN MOUNTAINOUS DISTRICT



# NUWARA ELIYA AND ADAM'S PEAK.

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## CHAPTER I.

### INTRODUCTORY.



HERE is probably no other place in the world that possesses such a remarkable combination of attractions as Nuwara Eliya and its surrounding districts. This fact is scarcely yet known to that large class of our countrymen who winter abroad. I shall therefore endeavour, in commenting upon the pictures in this volume, to adhere as much as possible to points of interest which concern the traveller and the ever-increasing number of wanderers who flee from the rigours of the European winter.

Seven thousand miles from London, six degrees from the Equator, and 6200 feet above the sea, lies this unique retreat, whose precious attributes, hitherto practically inaccessible, must now become familiar to thousands.



Egypt has its healing climate, the Engadine its lovely scenery, Brazil its wooded wilderness, the Alps their flowery meadows, and Peru its high plateau; but here, in one of our own Colonies, easy of access and free from any serious drawback, are all these and a hundred other attractions, forming a combination of the most delightful conditions under which man can desire to live.

"The sea hath its pearls,"

and that same beneficent ocean, which by its yield of the precious *mollusca* contributes so largely to the revenue of Ceylon, administers in no small degree to the conditions which exempt the climate from every objectionable extreme, and render it such a favourable contrast to that of the great Indian peninsula. To the moderate dimensions of the island, and its geographical position in the Indian ocean, like a pendant of the great continent, receiving the full benefit of the monsoons at all times of the year, its superb climate is mainly due.

In the West Highlands of Scotland, both landscape and climate, at their best, may be suggestive of Nuwara Eliya, but the latter has a special charm of situation which, as we shall see, possesses advantages over every other health resort in the world. Here we can enjoy the purest and most invigorating air, with a temperature best suited to the health of Europeans, and yet look down upon a luxuriant tropical country at our feet. We can experience the change from a glorious bright day to a cold Scotch mist, and yet, if we choose, we can leave the moist atmosphere and leaden sky at will, and by an hour's walk reach dry hills and sunny plains.

A clear idea of the situation of this favoured spot can best be gained by regarding the highlands of Ceylon as one huge upheaval, having an area of about 4000 square miles, with an irregular surface of hills and peaks of varying elevation, deep ravines and grassy plains, dense forests and open valleys, gentle streams and roaring cataracts; a dozen distinct climates, each with its special characteristics of animal and vegetable life, from the lofty palms and gorgeous flowering shrubs of the lower elevations to the hardwood trees and English flowers of the highest; from the steaming haunts of the bear and buffalo to the cool regions beloved of the elk and elephant. There are choice of climate and choice of scenery to suit any constitution and to gratify every taste; the wildest rugged country and the sweetest undulating grassy plains; wild sport for the daring, golf-links and trout-fishing for quieter spirits, and a new world withal for those who need a complete change from familiar scenes.

From the base of this mighty upheaval rise abruptly four extensive ledges, at different elevations, and a number of lofty mountains, some of which reach the height of 5000 to 8000 feet above sea level. The highest, called Pidurutallagalla, reaches 8280 feet, and at the foot of it lies the Nuwara Eliya plain, just 2000 feet below. Its position is, roughly speaking, in the centre of the highlands and approximately at the highest elevation, o'ertopped by only one of the mountain ledges. What wonder, then, at its pure and unpolluted air and its marvellous effects on the enervated constitutions of denizens of the low country, who use it as a sanatorium for recruiting the energies they have lost!

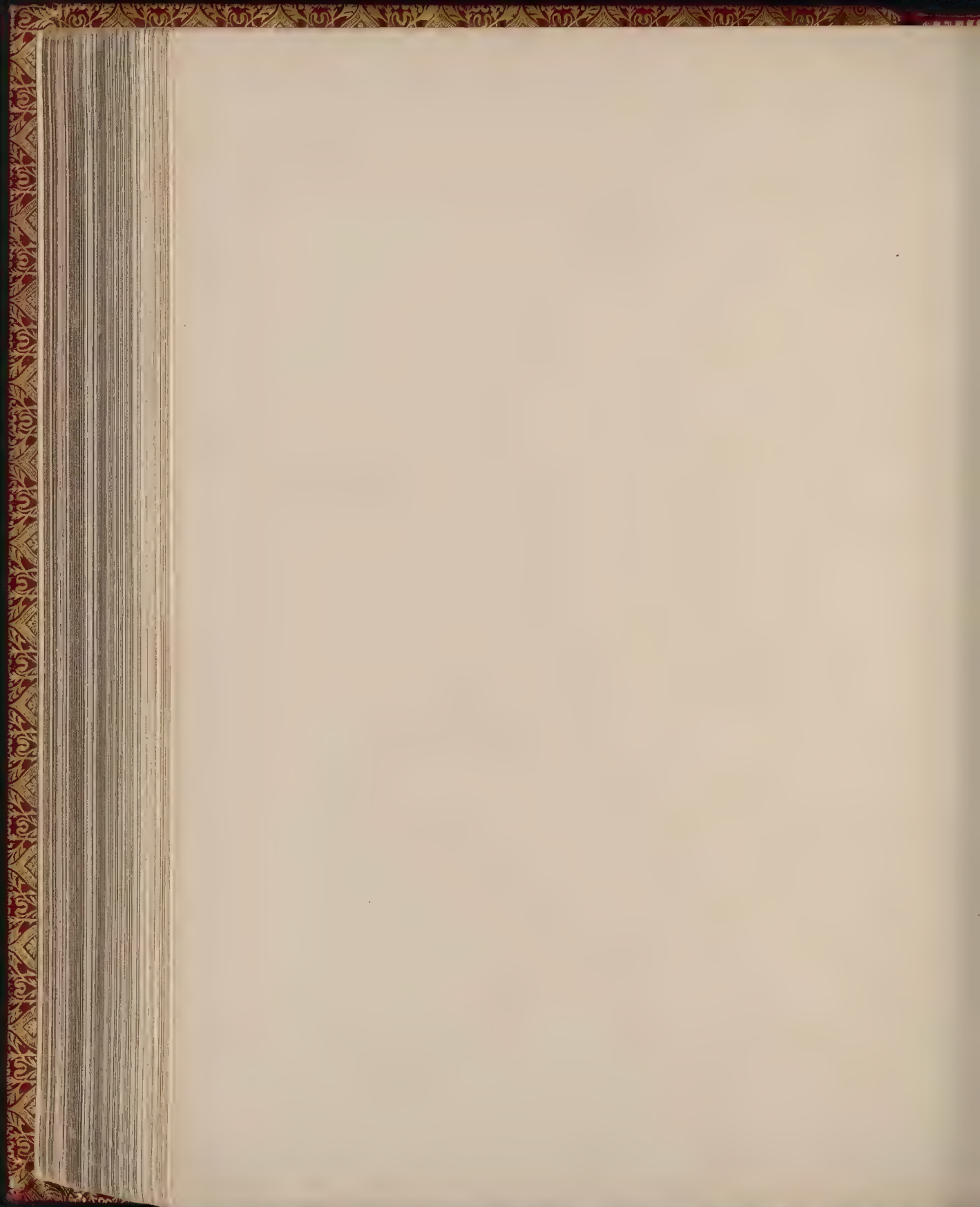
With this general idea of the position and characteristics of the district, the reader is now invited to accompany me back to Kandy, which has been already dealt with in the second volume, and thence to Nuwara Eliya by the old route, in order that the past and present means of access may be contrasted.







WATERFALL AT NUWARA ELLIYA.



## CHAPTER II.

### THE OLD ROUTE.



WENTY years ago Kandy was the highest point to which the Ceylon Government Railway extended. The traveller in those days was compelled to leave the iron road at Gampola and thence journey by foot or by coach for about thirty-five miles, scaling the mountain slopes by zig-zag cuttings, now on the mountain-side, now passing through narrow defiles and onwards upon the verge of deep abysses, beautiful everywhere, in many parts enchanting, and in one, the pass above Rambodde, magnificent.

For the first stage—Gampola to Pussellawa—the formation of the hills, coupled with the luxuriant growth of tropical vegetation, which here seems to reach the height of its loveliness, and the torrents foaming in the ravines below the tortuous paths, present a singularly beautiful panorama.

Here and there come into view stretches of brilliant green paddy-fields, with their hundreds of gracefully curved terraces, bordered by Kitool and Areca palms, whose crowns tower above the broad-leaved plantains and curious blue-green castor-oil plants which, with thousands of gay flowering shrubs, form a massive and gorgeous undergrowth. As yet we have not



risen too high for these good things, but at this elevation of 2000 feet, the colour of the landscape is enhanced by an extraordinary profusion of wild flowers, and the air, now fresh and bracing, is fragrant with the scent of honeysuckle, violets, mignonette, myrtles, jasmines, and oleanders, proceeding from the pretty gardens of the bungalows by the wayside.

The sensation of enchanting peace, and the pure and invigorating atmosphere which is so noticeable upon arriving at Pussellawa after a walk from the heated plains, once experienced will never be forgotten. Eight miles below, by the winding road, lies Gampola in almost insufferable heat, yet here one may rest beneath the shade of orange trees, laden with their golden fruit, and breathe such pure cool air as only those who have been for months in the enervating heat of the lowlands can fully appreciate. When looking down upon the simmering haze which enshrouds the lower valleys, and glancing back at the cool blue shadows of the surrounding hills, fresh life creeps through the veins, and a feeling of supreme delight enthralls every sense. Here the gardens combine the characteristics of England and the tropics. Bright with lilacs, pinks, convulvi, passion flowers, and crotons of every fantastic admixture of colour, they are no less gay with butterflies and birds of brightest plumage, while delicious fruits are plentiful around.

The second stage—from Pussellawa to Rambodde—leads through the lovely vale of Kotmalee, where the Mahawelliganga rolls majestically down its mountain course, fed by

numerous torrents from neighbouring ravines. Without any considerable rise the road now winds along the mountain side in picturesque contortions. On the one hand is the scarped rock and on the other the ever-present precipitous bank, with the constant danger of a fall from the roadside to the depths below.

It is now unnecessary to risk the dangers of coaching along these mountain roads, since by another route, where the gradient is somewhat easier, the railway extends to within five miles of Nuwara Eliya. But that there were dangers in the past is a fact of which I had experience in the early eighties upon the downward journey. The coach, a heavy and roughly-constructed conveyance, resembling to some extent a huge waggonette surmounted by a large canopy supported by iron rods to serve as a protection from the sun, started from Nuwara Eliya with the Governor's private secretary upon the box seat on the near side. This gentleman had recently sustained a fractured leg from the kick of a horse, and he was therefore carefully packed into his seat with pillows to obtain an easy position; between him and the coachman sat my wife, whilst I with my little daughter three years old was provided with a seat behind with some native passengers. All went well while the horses galloped down the zigzag road of the mountain pass for some twenty miles, when, without the slightest warning, and on the edge of a deep ravine, off flew the tyre of the right front wheel, and crash went all the spokes, sending the coachman flying into the road upon his back. The reins were unbuckled, and the right one flew away with the coachman. To pull the left would have resulted in

the whole coach, horses, and passengers being hurled to the bottom of the ravine many hundreds of feet below. Liberated from all control, away galloped the horses, ploughing up the road with the front axletree, now within a foot of the awful abyss, now in danger of crashing against the rock wall of the mountain side. The private secretary was, of course, powerless to move, and my wife also kept her seat, while I sprang out with the child fortunately unhurt. The chances were now a thousand to one that the coach and its living freight would be smashed to pieces on the rocks below. Some distance ahead, and at the edge of the precipice, there happened to be a huge heap of broken stones. Into this dashed the near-side wheels, and owing to the great weight of the coach, sank deeply in, fixing the vehicle at an angle of about forty-five degrees. By this fortuitous incident a terrible calamity was averted. If these lines should meet the eye of my disabled companion, he will doubtless remember the agony in which after his extrication he sat by the roadside, relieved only by the consciousness of having escaped a much more terrible fate.

At Rambodde begins the third stage of ascent. The features of this place are worthy of being carefully noticed here in view of the fact that it is a delightful one-day trip from Nuwara Eliya, and may be visited by those who travel thither by the new route.

The glen of Rambodde is one of the most romantic spots in the whole of Ceylon. At first sight it appears to be a sort of *cul de sac*. An apparently insurmountable barrier of mountains seems to defy the traveller who would



reach the plains of Nuwara Eliya, 3000 feet above. But the steep acclivities that bound the narrow gorge have been terraced with winding roads, by means of which the almost precipitous hill may be surmounted. The defile is entered between two of the finest cataracts in Ceylon, descending upon either side of the pass, the Puna-Ella and the Garunda-Ella, both tributaries of the Mahawelliganga, which they join in the valley below. From this point the ascent begins in real earnest, the gradient increasing to one in fourteen. The traveller on foot may save several miles by short-cut paths, but this alternative is literally mountain climbing, and entails a considerable amount of exertion.

Before the cultivation of coffee caused such immense destruction of primæval forest on either side of this lovely gorge, the scenery must have been surpassingly beautiful; but even now many miles of the landscape are as romantic as any of Doré's wildest imaginings.

By the first four miles of road above Rambodde we reach a further elevation of a thousand feet, and now we can sit in the delightful cool atmosphere and gaze upon the grand panorama of the Kotmalee valley, over thousands of acres of tea flourishing to perfection upon the slopes and rocky crags of the broken country, interspersed with dense masses of forest, glowing with every imaginable tint.

But grand and beautiful as are the prospects presented by day from the heights above Rambodde, they are surpassed

by the scenes in the gorge below by night. The moon, thrice as brilliant as in northern Europe, yet having a slight tinge of gold that gives a softness to her rays; the air, pure and cool, perfumed with the sweet fragrance of lemon grass; all nature silent, save the mighty tones of distant cataracts, and the music of mountain streams; tree ferns, wonderful in beauty and variety, exhibiting every curve and pattern of their lovely fronds that fringe the silvery torrents which leap on both sides into the valley; the weird shadows of the dark rocks on the opposing slopes; the grand flow of outline along the ridges, centred in the distance by a lofty double cone—these are some of the features of a moonlight scene in the pass of Rambodde.

It is now nearly twenty years since I was a solitary witness of this scene, but its impression will never pass away, although it certainly left me for a moment when, upon nearing the top of the pass, I heard the trumpeting of an elephant about two hundred yards distant. So sudden a disturbance of the stilly night would under any circumstances have startled my unaccustomed ears, but as it occurred on the very spot where to my knowledge a pioneer of the public works had met a "rogue" at a turning of the road, and the savage brute had immediately caught him up in his trunk and dashed out his brains against the bank, I felt somewhat anxious as to my own fate. However, as I heard nothing more of him, my elephant was probably one of a herd who sounded the alarm upon getting wind of my approach, and who then made off into the jungle.

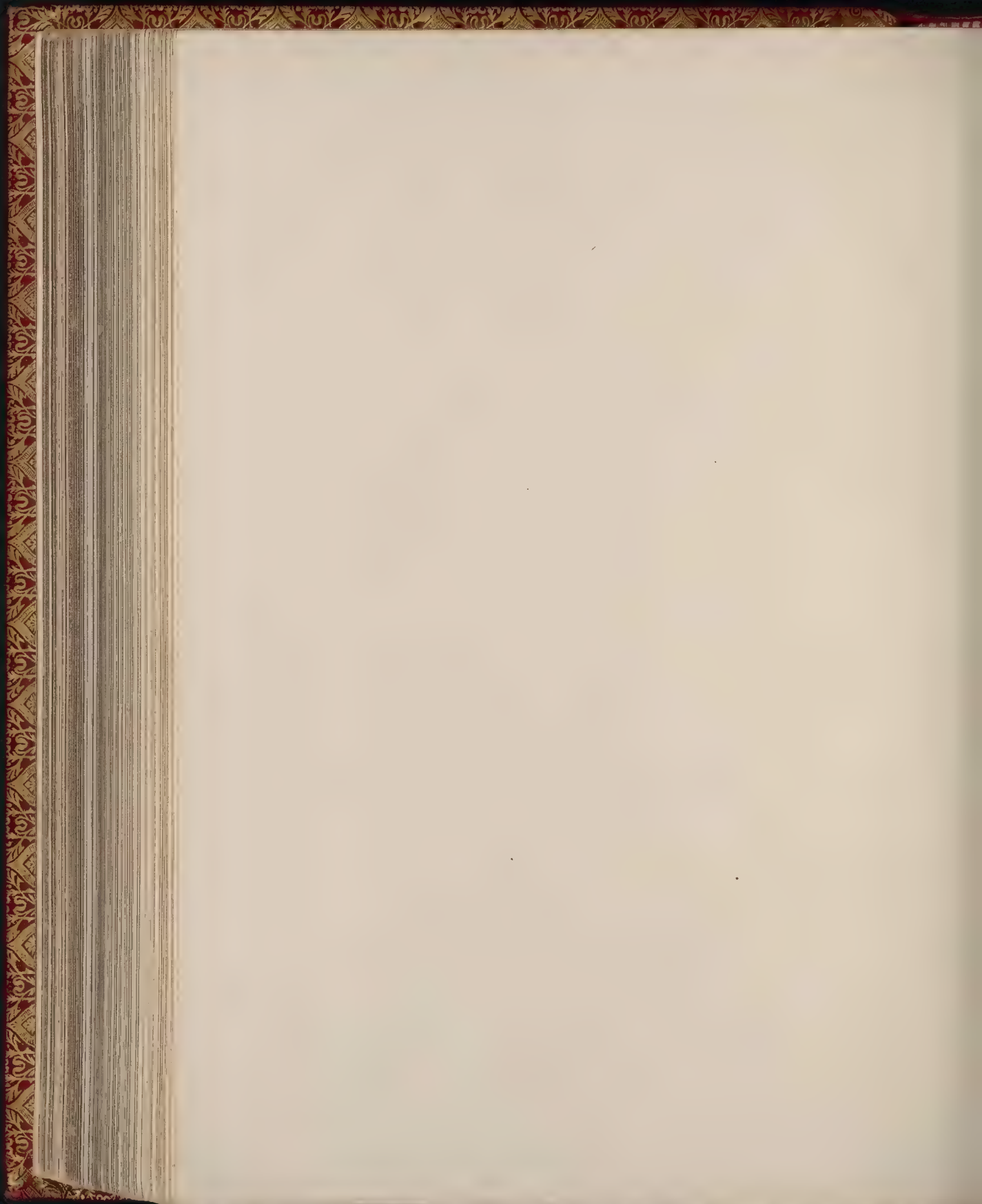
At length I reached the gap at the top of the pass, where Nuwara Eliya is revealed to view, as seen in Plate iii. This





ENTRANCE TO NOWARA ELIYA FROM RAMBOJDA PASS.





photograph was taken in 1893, but at the time of my first visit, referred to above, the Keena tree on the right, which is now a ghostly skeleton, was the finest of all, and the large clearing on the left was covered with primæval forest.

After a couple of miles of easy descent to the plain by the winding road visible in the picture, I arrived at St. Andrew's Club, at that time the only establishment for the accommodation of visitors. The homely dinner, the cigars and toddy by a blazing wood fire, the refreshing sleep that followed, and the morning stroll while the grass was white with hoar frost and the leaves crackled under one's feet, and above all the cool mountain air, were nothing short of delicious. To experience this within a single day's journey from the flaming noonday and suffocating nights of Colombo—but this is another story; we must return to the lowlands and come up again by the new and easier route.



### CHAPTER III.

#### THE NEW ROUTE.

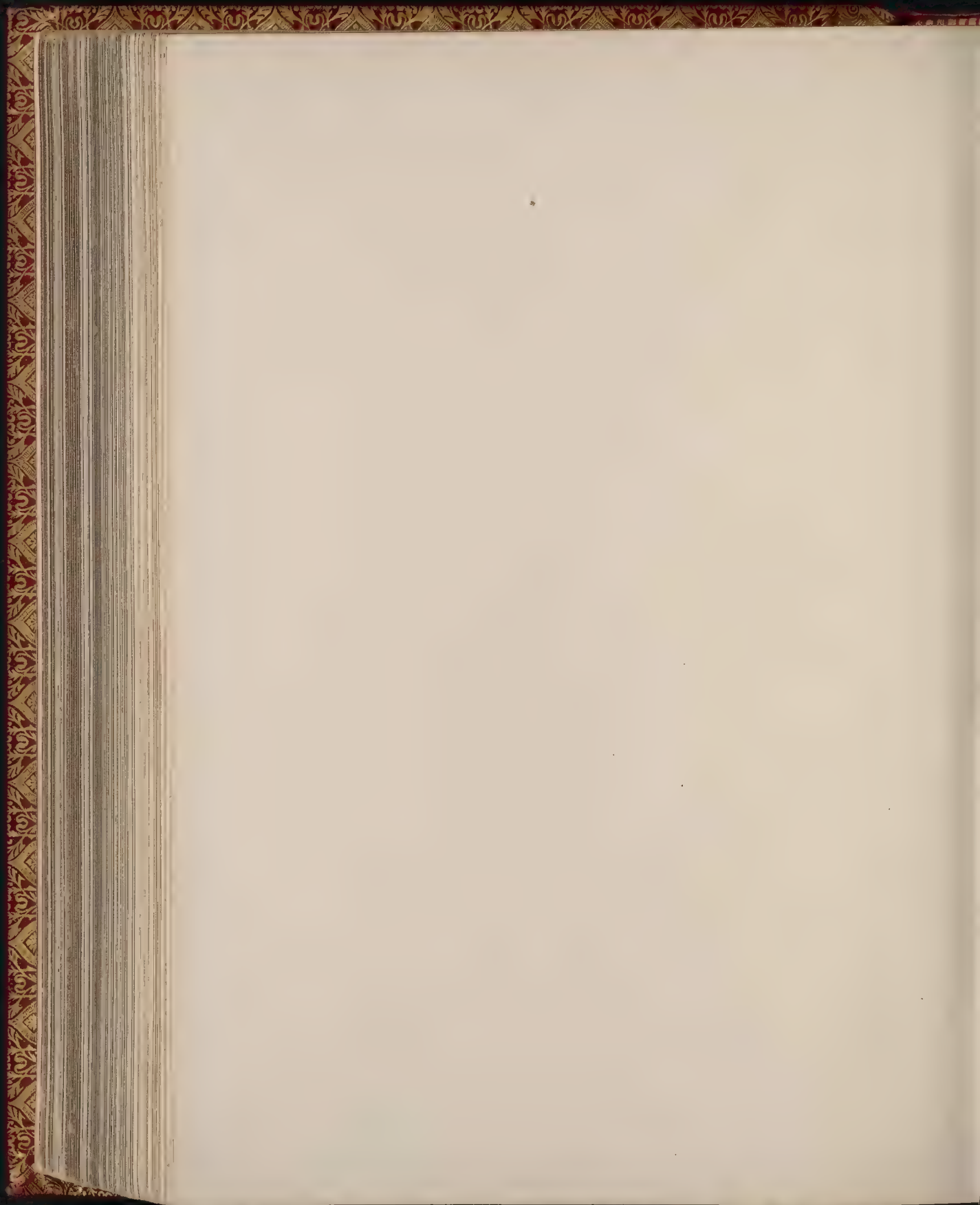


It will be understood from the foregoing sketch of the now obsolete route, that the delightful climate of Nuwara Eliya was, but a few years ago, the monopoly of the enterprising few. It is now accessible, even for a week-end trip, to the busy merchant on the coast; it is within easy reach of passengers who call at the port of Colombo *en route* for other countries, and it is deserving the attention of the European invalid in search of winter quarters. Not only have the recent extensions of the Ceylon Government Railway rendered the journey easy, cheap and luxurious, but a new district has been reached little inferior to Nuwara Eliya itself and having the same health-giving characteristics. This is the adjoining district of Ouva, which is always fine when Nuwara Eliya is wet, whereas Nuwara Eliya is generally fine when Ouva is wet. Thus can the holiday-maker always obtain fine weather without risk or delay. Details of this curious phenomenon will be given in another chapter.

The magnificent country through which the railway passes between Colombo and Kandy has already been described in a previous volume. We now branch off to the right, from the







Kandy line at Peradeniya, a place already familiar to the reader from its renowned Botanic Gardens. For the first seventeen miles—which are covered in about an hour—the line passes through a fertile and beautiful valley. Here the chief attraction is to be found in a series of rice fields, where the mud-enamoured buffalo is seen harnessed to the primitive plough, the classic implement of Virgil's Italy. We marvel at his strength in turning a furrow of full eighteen inches in these fields of mud. Pass when we will, at any season of the year, the domestic buffalo is always a prominent figure in the landscape. He may be treading out rice on the threshing-floor as heedless of the muzzle as though he were a subject of the Mosaic law, or wallowing idly in the most miry place he can find, but he will always be there. Although so quiet and useful when tamed and broken in, he is the same species as the fierce and dangerous beast that affords such exciting sport in the jungle, where he is an enemy by no means to be despised. Those heavy ribbed horns which lie apparently so harmless on his shoulders are good both for attack and defence, and when threatened either by man or beast he is a very dangerous and resolute antagonist.

It will be admitted that rice cultivation, though not the cleanest or the most pleasant of occupations, is suited to a slim and wiry race like the Singhalese, the paucity of whose clothing is not without obvious advantages. The appearance of the fields is very interesting, whether seen in the flooded stage, when the terraces on the hillsides are converted into tiny lakes of fantastic shapes, or when the same terraces, tier above tier, are waving with ripening corn.



At the eighth mile from Peradeniya we reach the town of Gampola, for a time the seat of Singhalese power. The well-tended station is distinguished by the unusual effect of a series of arches formed by a flowering creeper along the whole front of the canopy on the platform, while homely English roses in unwonted luxuriance provide a background to the gorgeous tropical plants that border it for some distance beyond.

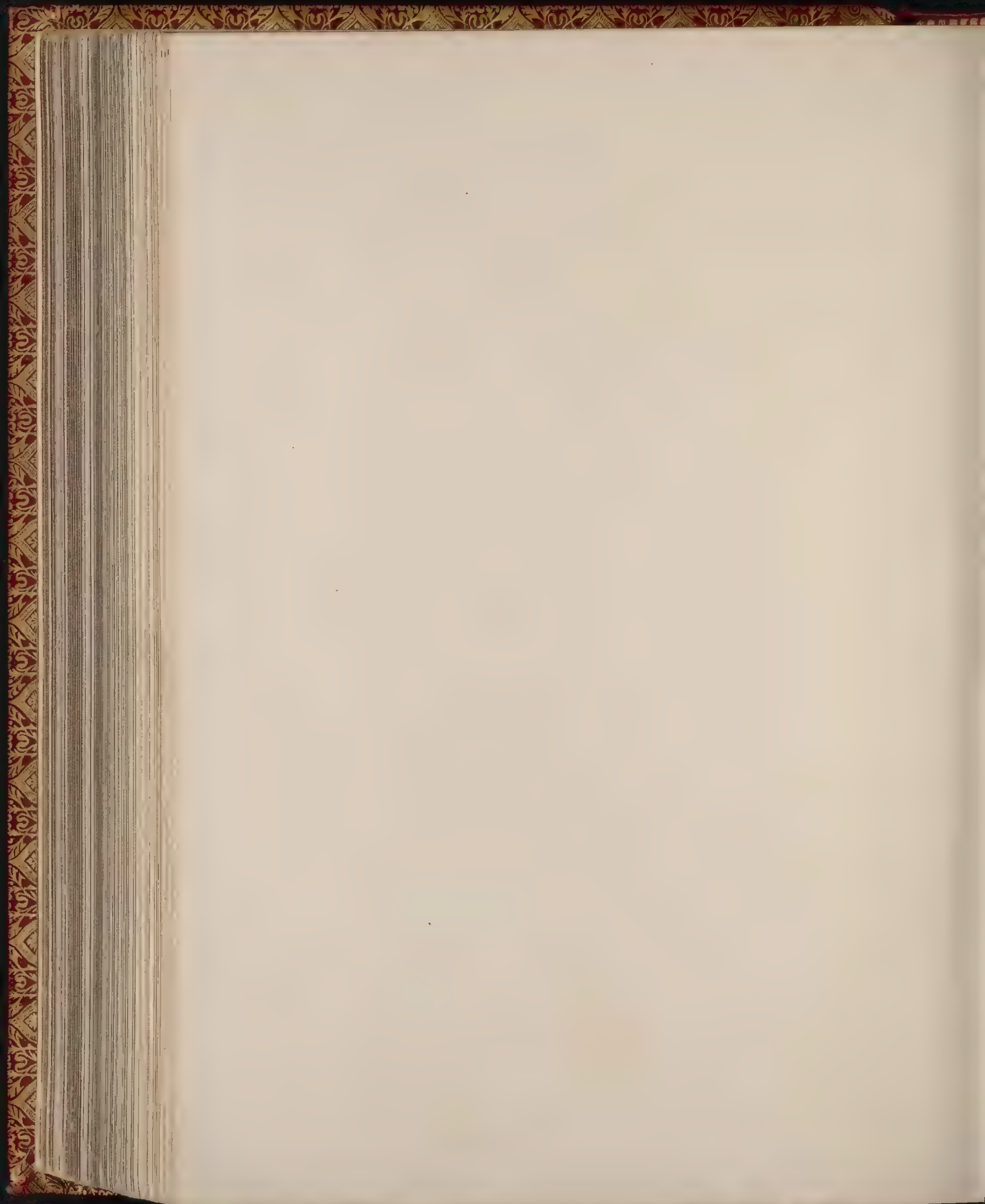
As the last of the native capitals of Ceylon before the removal of the moribund dynasty to Cotta in 1410, Gampola can claim to be a place of considerable interest. Moreover it is the point at which the roads of several important tea districts converge; and it is here that the new route to Nuwara Eliya begins. It aspires also to the honour of being the first district in which coffee was planted, although the soil was eventually found to be unsuited to its cultivation.

After leaving Gampola there is so much to see that the eyes must be constantly on the alert. To the left is the Mariawatte estate, famous alike for its marvellous yield and the fine quality of its tea. Perhaps the best view before we reach Nawalapitiya is that of the Mahawelliganga—"the great sandy river"—with its graceful clumps of yellow bamboo overhanging the banks, its hill sides thickly clad with forest trees, here and there broken by tea plantations, with a foreground of terraced rice fields below the railway embankment.

At Nawalapitiya an elevation of 1913 feet above the sea is reached. The gradient now increases, and the line passes through the tea estates of Ambagamuwa, the wettest



THE RAPIDS OF THE RIVER, MICHIGAN





planting district in Ceylon, having an annual rainfall of about two hundred inches, or eight times that of London. Here the Mahawelliganga is crossed by one of the finest railway bridges in the island, with a single span of one hundred and forty feet.

Still ascending in snake-like windings of every possible shape, now along the almost precipitous rock trimly cut like the scarp of a fortress, now right through masses of solid gneiss, and out into the open eminence again, the scene changing with every curve, we come upon a sight which will nevertheless elude all but the expectant traveller—I refer to the view at the entrance and exit of the Hog's-back Tunnel. As we approach, the mountain is cleft by a deep narrow ravine, which is in reality a watercourse, down whose steepes rushes a torrent towards the river in the valley below. Over this the train passes, affording a grand spectacle when the water, in the south-west monsoon, dashes with resistless force amongst the boulders and broken crags of the chasm above which the train seems momentarily suspended. The vision lasts but a few seconds, when the tunnel heightens the keen sense of wonderment with its contrast of absolute darkness. In a few moments more the scene seems to reappear as the mountain side is cleft again, and an exactly similar ravine is bridged, followed by the darkness of a second tunnel. After obtaining a view of the Galbodda cliff on the left, we arrive at Galbodda station.

As we move upward in ever-winding course the town of Nawalapitiya is again presented to view several hundred feet below and five miles distant as the crow flies. Passing through Blackpool and Weweltalawa estates, a grand open view is

afforded, extending over the low country right away to the famous Kelani valley. Even Colombo is said to be discernible from this point on a clear day. The Dickoya district with its thirty thousand acres of tea bushes next appears, the railway running parallel to the road on the opposite side of the valley and the Mahawelliganga flowing between.

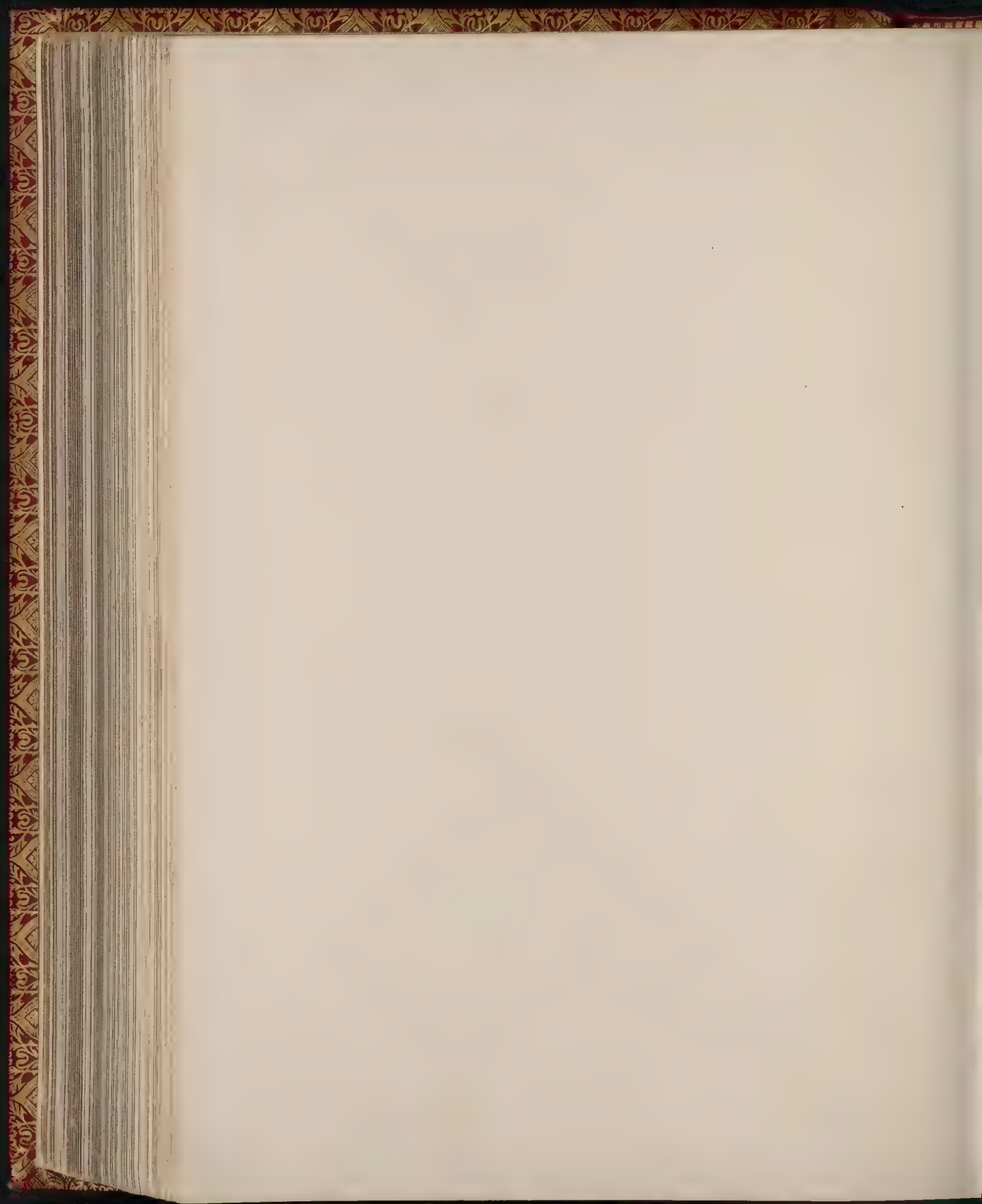
At the entrance of Dickoya is Hatton station, the great centre of the tea districts. A few years ago the site of this important railway station was a marsh, providing good sport in the form of snipe shooting, but now graced by a comfortable hotel, "The Adam's Peak," after the famous sacred mountain visible from its grounds; churches, both English and Roman Catholic; residential bungalows; foundry and workshops; a busy native market; law courts and police barracks—all growing up as the outcome of railway extension. Hatton can boast, too, of one of the best appreciated climates of Ceylon. Its elevation of four thousand feet above the sea is sufficient to ensure nights delightfully cool and free from frosts, while the noonday heat is never excessive. It is a convenient journey from Colombo, and with its new and adequate accommodation it will no doubt continue to grow in favour with Europeans in need of an occasional change. It is, moreover, the most convenient station for Adam's Peak and the Maskeliya district.

It will be already evident to the reader that this journey is worth making for its own sake, but even the excitement of an occasional suspension 'twixt earth and sky over a steep ravine, the wonderful dissolving views of mountain, forest, and



WEST ST. IN 1874.





stream, and the rapid changes of climate, do not exhaust all the points of interest on this remarkable line. The European traveller will notice with curious interest the gangs of coolies—men, women, and children—some arriving from Southern India, each carrying the sum of his worldly goods, some departing for the coast to return to their native land, others merely leaving one district for another, but all enjoying the freedom of unrestrained conversation in their very limited vocabulary, the subjects of wages and food providing the chief topics and those of paramount concern. Other gangs are noticed engaged in their daily task of plucking or pruning the hardy little tea bushes on the various estates. Nor should we pass over the pretty feature of the numerous bungalows, each situated upon some charming knoll and surrounded by a veritable little paradise. The neat tea factories, too, dotted here and there in the landscape cannot but be noticed, and give the clue to the *raison d'être* of the railway.

As we move slowly upwards overcoats are donned with a degree of satisfaction hardly to be expected in the latitude of Colombo and within six degrees of the Equator. After passing the next station—Kotagalla—the loveliness of the view increases, as the remarkable beauty of the St. Clair Falls unfolds itself. Some amount of watchfulness is necessary to catch the finest glimpse of these Falls, as the whole scene is passed in thirty seconds. At first only the upper half is visible on the right, but immediately after the whole scene bursts on the enchanted gaze. We next see the Kotmale River flowing through the valley several hundred feet below, while in the distance towers aloft the grand range known as

the "Great Western," whose highest point is some seven thousand feet above the sea.

Now begins the final ascent to Nanu Oya, and we come to Talawakelle, an important station serving the mid-Dimbula and Agra Patana tea estates. A mile or two beyond is the beautiful cataract known as Devon Falls. But the most interesting feature of this part of the journey is the curious serpentine winding of the line. In one place to advance a single furlong it takes a curve of nearly a mile in length, tracing the outline of a huge soda-water bottle, and rising meanwhile ninety feet. The windings necessary to reach the Great Western mountains now become so compressed that to accomplish the distance of about one mile direct the train traverses six miles of railway in a fashion so circuitous that a straight line drawn from a certain point would cross the rails nine times.

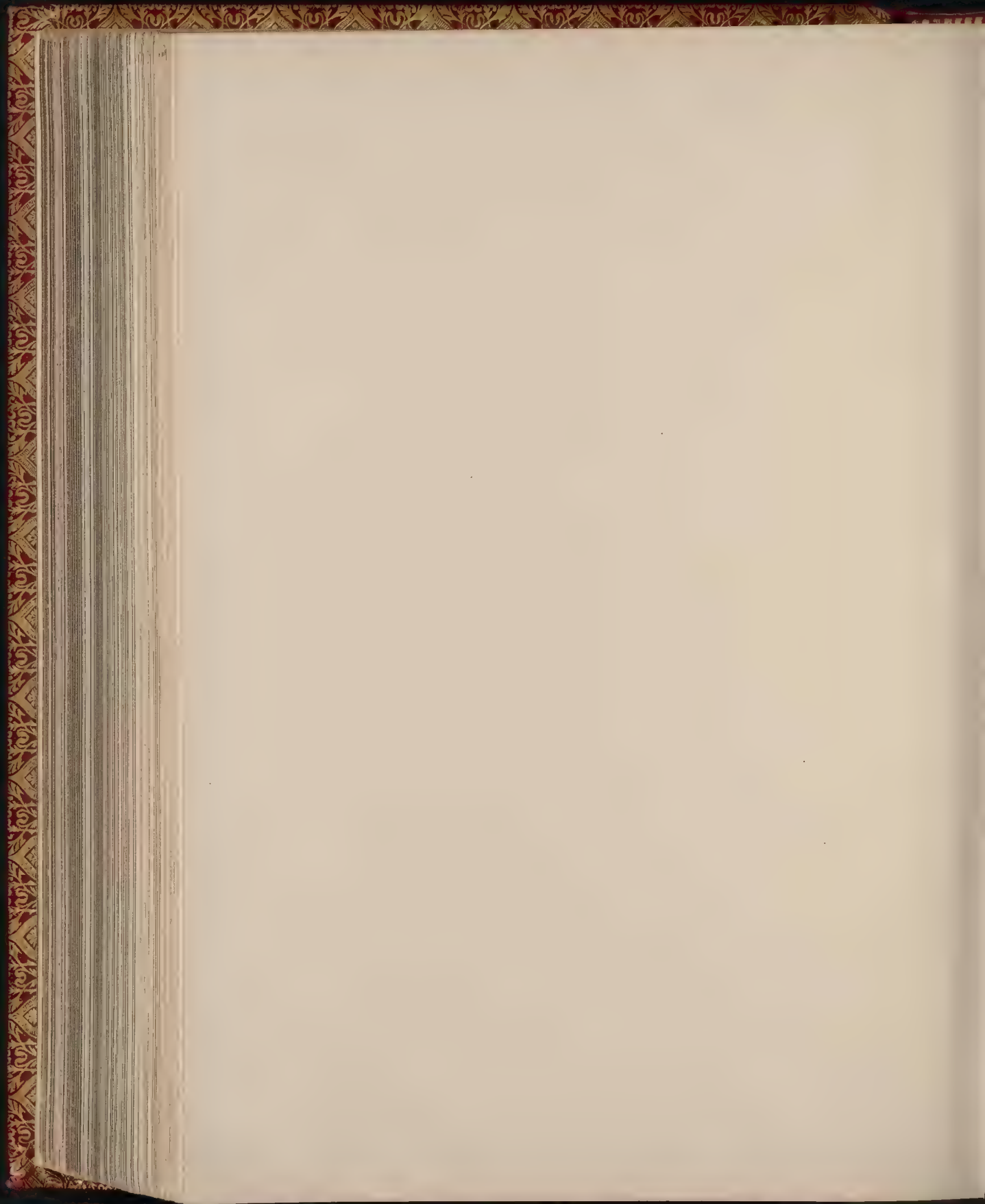
The journey ends with sensational crossings upon girders laid from rock to rock over the clefts of the mountains, affording magnificent views of the Dimbula district and of Adam's Peak, twenty-five miles distant, and upwards of seven thousand feet above sea level. The lovely purple glow that softly lights the distant ridges in the early morn lends an additional charm to the return journey begun at daybreak.

While on few other railways in the world can scenes so interesting and experiences so exciting be obtained, the end is crowned by the beautiful pass between Nanu Oya and Nuwara Eliya, which is perhaps the most exquisite thing in Ceylon. A glance at Plate vii will be better than pages of





LONGER ROAD, NUWARA ELLIYA.



description. In traversing its length of four and a half miles, the coach to which we must now have recourse makes a further ascent of a thousand feet. At the bottom of the ravine, bordered by tree ferns innumerable, the Nanu Oya River is seen foaming amongst its huge boulders, and the brilliant trees of the primæval forest in various stages of growth, marked in this land of no seasons by tints of scarlet, gold, crimson, sallow green, and most striking of all, the rich claret colour, the chief glory of the Keena tree. Here is no leafless winter, though we have reached an altitude where frost is not unknown. In such a climate, however, with bright warm and sunny days following on the chilly nights, the lovely ferns which sometimes in the early morn look so pitiable with their blackened fronds soon recover their wonted hues.

The traveller who wishes to make the most of his opportunities should leave the coach and make his way across the narrow foot-bridge in Plate vii. This bridge spans the Nanu Oya just above the cataract illustrated by Plate ii. Although in February, the month in which this picture was obtained, the Nanu Oya River flows gently over the rock, at the change of the monsoon it becomes a roaring torrent. Before the making of the road and the construction of the bridges, horsemen used to cross at this point upon the rocks that here strew the river bed,—a practice not unattended with risk, as was proved a few years ago by the fatal accident to a planter, whose horse stumbled upon a boulder and fell with his rider over the cataract.

Below the fall is a succession of dells and dingles, the favourite haunts of picnic parties from Nuwara Eliya. Of



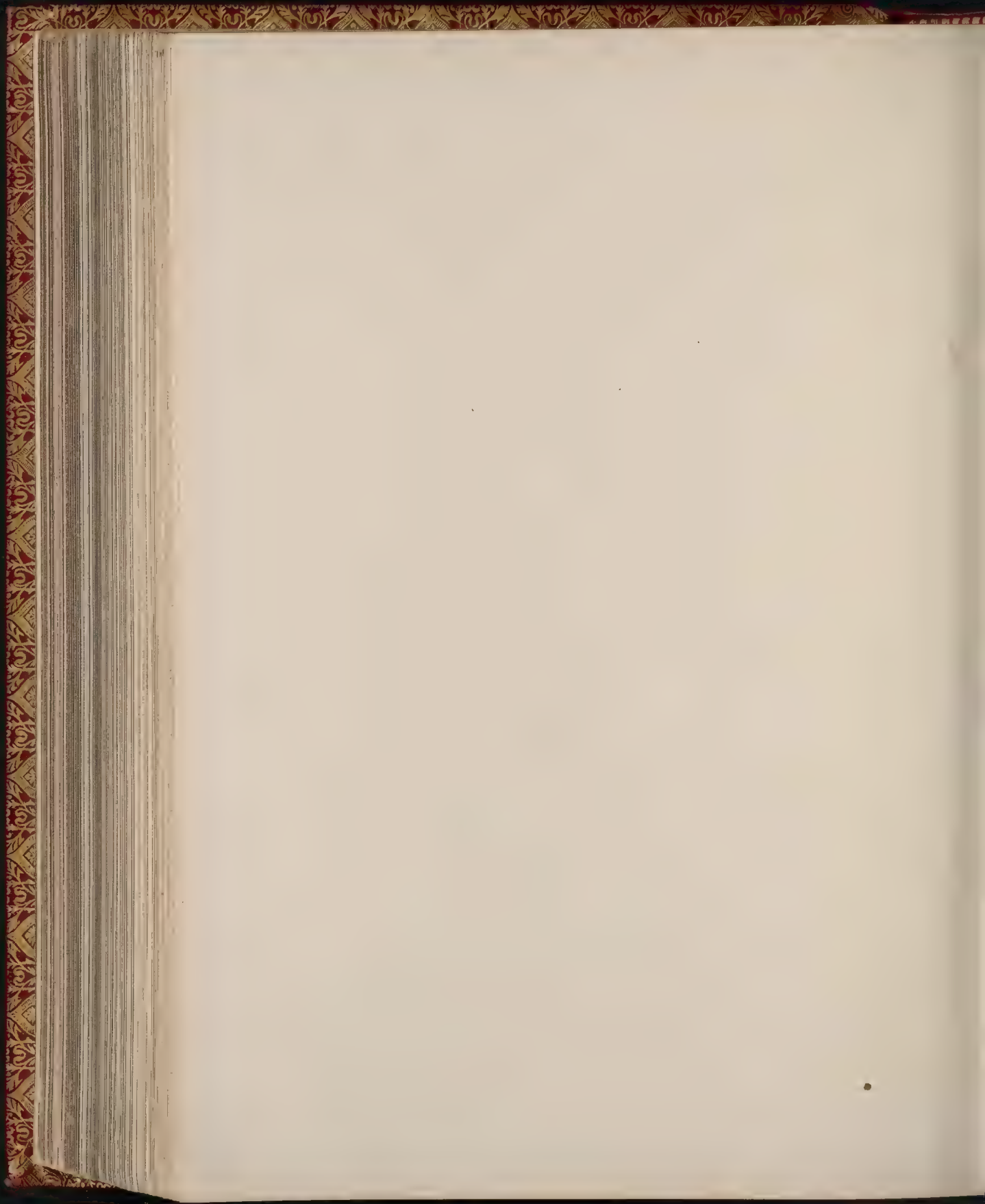
these the best is illustrated by Plate xxv, and is known as Blackpool, although it would be difficult to discover anything in such a charmingly romantic spot to suggest a name so prosaic.

A few hundred yards higher is the opening of the gap leading to Horton Plains, well beloved of Ceylon sportsmen. This view (Plate xxiii), taken almost at the entrance, suggests a still evening on a Yorkshire moor rather than a scene in the tropics. Were it not for the tree ferns and the huge rhododendrons, some more than a hundred years old, there would be nothing in scenery or climate differing greatly from the Highlands of Scotland. On the left is a pretty spot known as the Ladies' Waterfall, a near view of which is given in Plate v. Here from January to April the Nanu Oya meanders so gently through the forest and between the rocks that it is easy to pick one's way for about two miles among the streamlets into which it divides, although great care must be taken to avoid slipping into one of the deep water-worn pot-holes, the results of ceaseless swirls through the long ages of time. It would be impossible to get out of one of these dark and dangerous holes of mysterious depth without assistance. The calm pool in Plate xxiii. is characteristic of the grassy levels or ledges which occur at intervals in the courses of the fierce mountain torrents. The water here flows peacefully for a space, and then, reaching another ravine, it dashes down to the next ledge, and so on by a succession of rapids until it arrives at the low-country plains.

The road through the pass is of recent construction, and was made to connect Nuwara Eliya with the railway at



COLLECTION OF THE FARM





Nanu Oya. It is sufficiently wide to admit of a light tramway without interference with the ordinary traffic. Loads of tea are always to be seen in course of transit to the Nanu Oya railway station, drawn by pairs of fine Indian bullocks. These gentle and useful beasts of burden differ from the little hackery-trotting bullocks described in the first volume, as an English cart-horse differs from a hackney trotter. I came upon the subject of Plate viii, a fair sample of the Mysore breed, enjoying his bath by the wayside. The curious brands upon his skin, which seem to be the result of unnecessary cruelty, are probably intended to have a decorative effect, but in some cases such treatment is begun as a remedy for lameness or rheumatism and afterwards continued for ornament. The Tamil characters on the shoulder, Navena Rena (*Anglice* N.E.), are the initials of the owner or of the estate to which he belongs. A pair of such animals would draw more than a ton up the steep incline by the mere pressure of their humps against a huge crossbar resting upon their necks and attached in the centre to the pole of the cart. In the days of coffee planting, before the railway from Colombo to Kandy was made, such a pair would take down to the port a hundred and twenty bushels of coffee, with the necessary food for the journey, at the rate of twenty miles a day. A rest by the way is frequent, and the bullocks extricated from their burdens may be seen lying quietly by the roadside as in Plate vi.

Another view (Plate ix) taken at a greater distance shows the carts by the wayside in the final reach of the pass approaching Nuwara Eliya. The distant mountain to the left

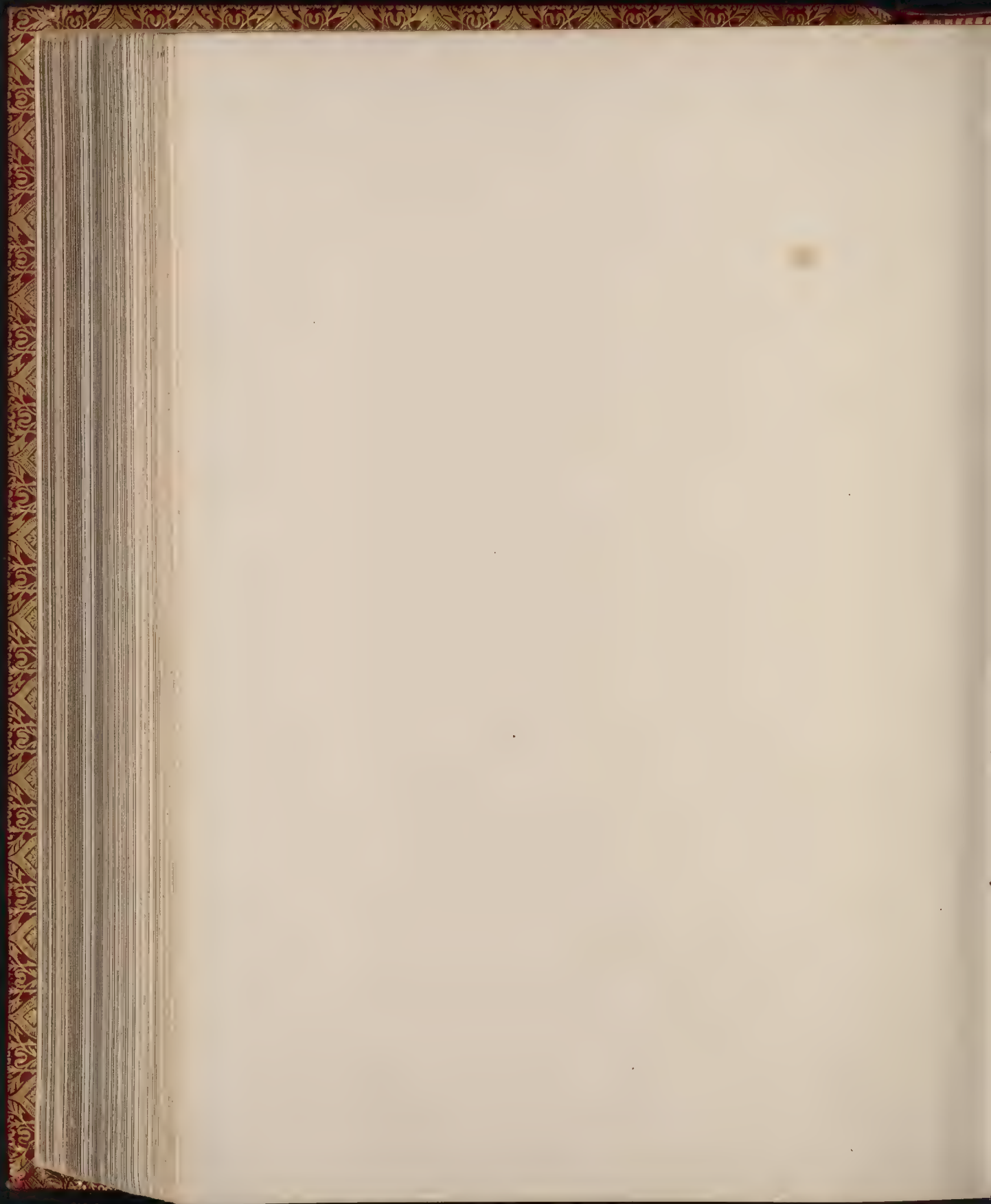
is Kuduhugalla, 7607 feet above sea-level; the one in the middle is Totapella, 7746 feet; and the one to the right is Kirigalpotta, which reaches to the height of 7832 feet. This strange name owes its origin to a white rock at the summit in the form of an open book, the literal translation of "Kirigalpotta" being "milk-stone-book-mountain." Much of the forest on these lofty mountains would be cleared and the land brought under cultivation but for the resolution of late years adopted by the Government to sell no land above the altitude of five thousand feet. The risk of reducing the rainfall by the destruction of forest is the obvious justification of this resolve. It has been advanced, however, by Mr. John Ferguson, in an able paper before the Royal Colonial Institute, that there are considerable portions of such reserves which might well be utilised for market-gardening and pastoral purposes. These might be sold on the condition of leaving all large trees untouched while clearing the undergrowth and introducing new and better fodder grass for a high class of stock which can only flourish at these altitudes. This is, indeed, by no means one of the smallest benefits which may accrue to the whole country by the latest extension of railway communication, for there is no want more keenly felt by the increasing population than the means of procuring such supplies as might in this way be rendered abundant.

One more feature in the landscape under notice is the neatly-constructed tea factory of Scrubs Estate in the foreground to the right. The extent of this property is a hundred and fifty acres, of which two-thirds are covered with fine tea bushes, growing to the highest point of the estate nearly seven



THE GREAT ROCK, BEHIND THE CHURCH





thousand feet above sea level. The annual yield averages six hundred and fifty pounds of made tea to the acre, and the average price obtained in Colombo in 1894 was the satisfactory figure of sixty cents a pound. The well-appointed factory in which the teas are prepared and the intricate process by which the green leaf is transformed into the withered little morsels which represent the manufactured article are well worth seeing. The factory is equipped with rolling-machines requiring a very considerable expenditure of steam power, and all the latest appliances for the most economical and perfect production. The coolies employed number two hundred and fifty, in addition to factory hands. Visitors are welcomed, and have the privilege, not only of seeing teas made, but of purchasing them on the spot, where their purity can be assured. The convenience of such purchases being forwarded to any address in the world, payment being deferred until delivery, is one that cannot well be over-estimated. It may be of some general interest to state that this is one of the properties of the premier company of the island—The Ceylon Tea Plantations Company, Limited—which owns an area under cultivation of nearly nine thousand acres, and which has for some years paid the highly satisfactory dividend of fifteen per cent on its ordinary shares.



## CHAPTER IV.

### ON THE PLATEAU.

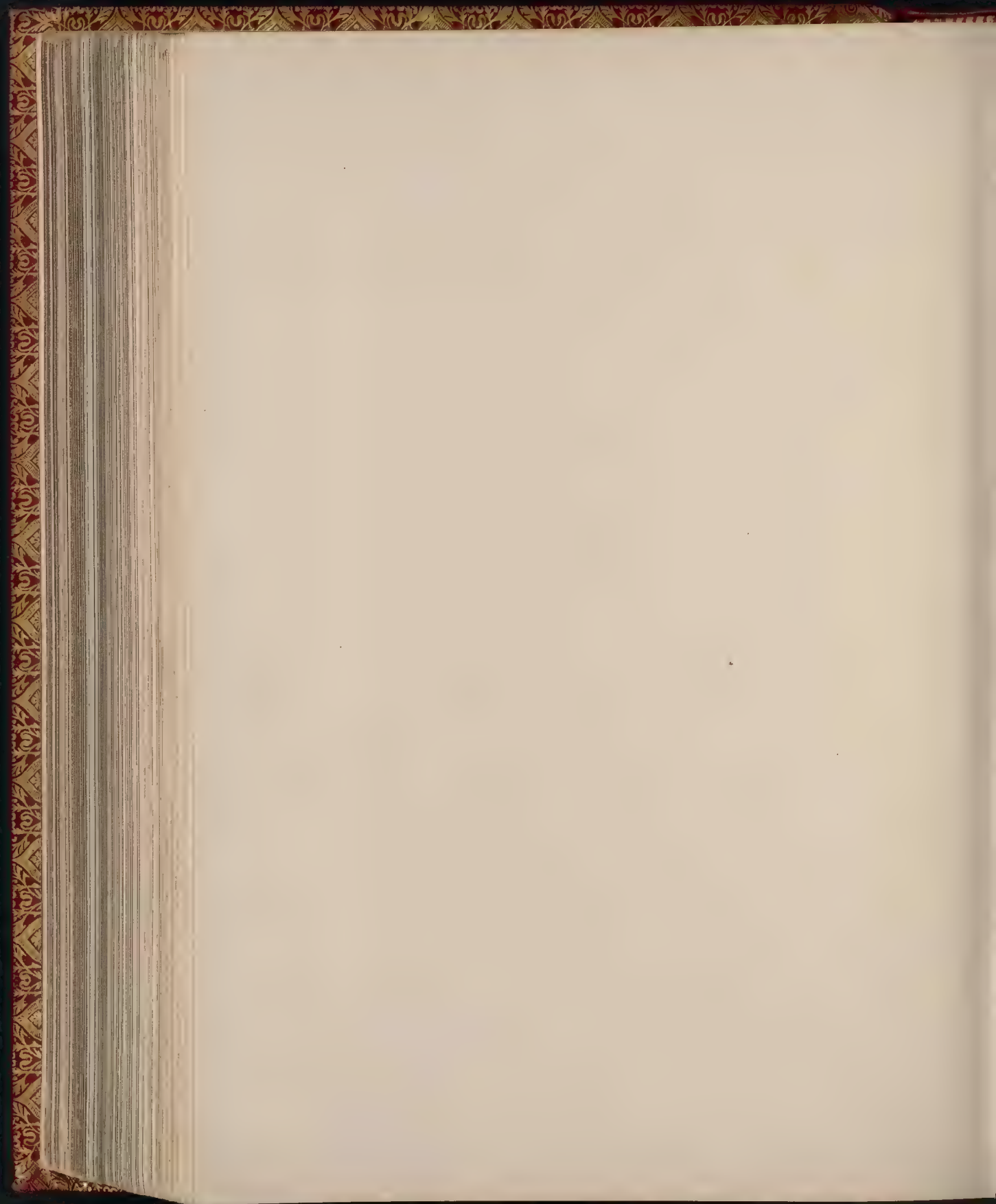


WE have now reached the open plain of Nuwara Eliya. As first impressions are the best, I cannot do better than quote those of an able author and critic, who visited this place while I was occupied in taking the photographs which illustrate this volume, and especially as my own are now nearly twenty years old. One bright cold night in February 1893 I was sitting in the hall of the Grand Hotel, awaiting the sound of the dinner gong, when there entered a travel-stained form in heavy ulster and huge sun topee—a combination peculiar to this elevated region. I at once recognised the face as the subject of portraits widely exhibited in London windows devoted to the display of the celebrities of the day. Mr. Clement Scott, the eminent journalist, had arranged to meet here the exiled Egyptian patriot, Arabi, and to hear from his own lips the story of his life. The touching words of his message to the British nation will be readily recalled, and especially the pathetic appeal with which he bade farewell to the distinguished representative of the English press: "Tell the English people," said he, "that I am an old man—old before my time. Tell





THE MOUNTAINS



the English people that I have been ten years in exile, and that I am broken down in health, unfit for anything but reflection on the past, incapable of dishonesty or dishonour. Tell the English people that you have looked into my eyes, and seen them clouded with the shadow that will soon close to them the light of day for ever. I want to die amongst my own people. I want to see Egypt and those I love before the last hour comes. If the English Government would allow me to go back to Egypt I should go, not as an enemy, but the friend of England."

But I am digressing. My first thoughts were what would Mr. Clement Scott—he who had been so unfavourably impressed with the hotels of India—think of those in Ceylon? what would he say about Nuwara Eliya? Should I, with my own love for the place born of long experience, have to wage an unequal combat with his adverse impressions? Happily I have been spared this task. With the authority of an experienced traveller in all parts of the world he writes of Ceylon that it is a place "Where every prospect pleases and no hotel is vile. . . ." "You must come up the wonderful mountain railway into the pure fresh air—away past Kandy, with its sacred Buddhist relics, away to the lily-garden of Nuwara Eliya, where the scenery is as beautiful as at the Engadine, where the air is as pure as at St. Moritz, and the hotel as cosy as at Pontresina. . . . Ceylon might be made, with a little capital and a fresh infusion of English energy, the great sanatorium of the world. In my travels I have not met with one single individual so far who has not voted enthusiastically for Ceylon as one of the most charming spots on earth.



You may remember how I basked on the terrace of Shepheard's hotel at Cairo, and saw the sunset between the old Pyramids, walking round the citadel where Tommy Atkins protects British interests. You may recall a journey up the Nile, and a donkey ride across the desert to Sukarrah. You cannot have forgotten how I told you how the invalids, chased out of Torquay and Bournemouth, driven by one doctor to the Cape and another to Australia, exposed to all the many discomforts of a long sea journey, found themselves ultimately banished to Luxor, there to recover or to be laid to rest with the mummies in the Egyptian sand. It was of these same invalids that I thought one morning as I sat, after breakfast, under a tree, glorious in blossom, in the garden of the mountain hotel at Nuwara Eliya, in an atmosphere as pure and soothing as any sick person could desire. . . . Here are walks and drives and mountain excursions without number, and if a fashionable doctor or so in London could be induced to write a pamphlet on 'Ceylon as a Health Resort,' I doubt not that there would be plenty of visitors every winter to sip tea in the very heart of its own tea bushes, with cinnamon on the one hand for their invalid puddings, and as much quinine on the other as they could conveniently consume."

To the newly-arrived visitor nothing is more astonishing than the mental and physical change that he himself experiences. The pale and languid victim of the sultry plains is surprised at the sudden return of his lost appetite and the delightful glow that pervades the system marking the return of the warm tints of health. A few days effect a still greater

change; the muscles become firm, the limbs gain vigour, and, above all, the rising spirits rapidly dispel the clouds of depression and invest existence with new delight. All this is due to the wonderful influence of the pure mountain air. Such was the experience of Sir Samuel Baker, the mighty hunter and explorer, so far back as fifty years ago. After shooting in the lowlands for about a year he was attacked by jungle fever and reduced to a mere shadow. As soon as he was able to endure the journey, he was sent by his doctor to Nuwara Eliya. What better testimony of its invigorating influence is needed than this? "A poor and miserable wretch I was upon my arrival at this elevated station, suffering not only from the fever itself, but from the feeling of an exquisite debility that creates an utter hopelessness of the renewal of strength. I was only a fortnight at Nuwara Eliya. The rest-house was the perfection of everything that was dirty and uncomfortable. The toughest possible specimen of a beefsteak, black bread and potatoes, were the choicest and only viands obtainable for an invalid. There was literally nothing else; it was a land of starvation. But the climate! What can I say to describe the wonderful effects of such a pure and unpolluted air? Simply, that at the expiration of a fortnight, in spite of the tough beef and the black bread and potatoes, I was as well and as strong as I ever had been; and in proof of this, I started instantaneously for another shooting excursion in the interior."

When we remember that Nuwara Eliya is only six degrees north of the Equator, and no more than 6240 feet above the sea, the mean temperature, which is only 57° Fahrenheit,

appears extraordinarily low. There is no doubt that this is mainly due to the geographical position of the island. Its moderate dimensions expose it to the full influence of the surrounding seas, with their uniform temperature, while it is subject to the direct rays of the sun only twelve hours out of the twenty-four. The intense evaporation by day and the rapid cooling by night are also two important factors in the climatic peculiarities of the island.

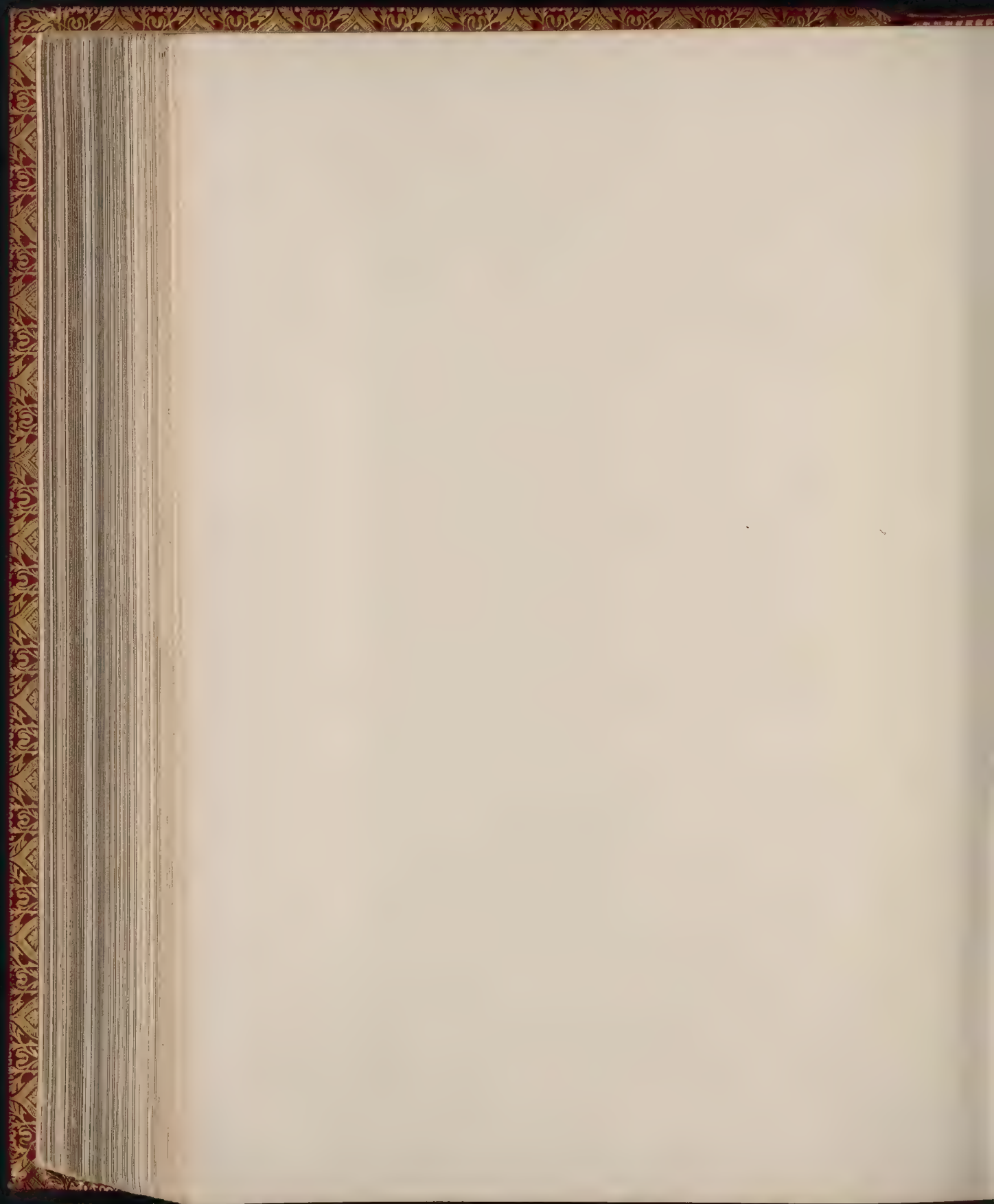
Not the least among the features that contribute to the growing popularity of Nuwara Eliya is the appeal to the inveterate instincts of the Northman, who has so large a share in that composite being—the true Briton. Though there is no winter in Ceylon, he still has a hankering after a fire on his hearth and a blanket on his bed. These delights, unknown at Colombo, can be enjoyed and appreciated at Nuwara Eliya, and in them he finds the satisfaction of a natural instinct and a reminiscence of his northern home.

Before reading any description of the landscape and its general characteristics, it would be well to take a glance at Plates xi to xxii, which faithfully portray many of the scenes to which reference will be made. Nuwara Eliya is an elliptical mountain valley, the plateau being 6240 feet above sea level and about eight miles in circumference. It is surrounded by steep mountain ridges rising to a height varying from a few hundred to two thousand feet above the plain. There are four gaps, that on the north-east leading into the Kotmalé valley, that on the south-east to the province of Ouva, that on the west to the Dimbula valley, and that on the east to





MICHUAPANACAYLA FROM ONE TREE HILL.



Kandapolla and Udupussellawa. The tops themselves are for the most part thickly wooded, and still constitute favourite haunts of the leopard, the elk, and the elephant, not to mention such small deer as monkeys, who swarm in troops through the forests. The plain is charmingly undulated, and, owing nothing to cultivation, forms an admirable playground for both residents and visitors. In this connection it boasts, like so many others, of the best golf link out of Scotland, and possesses an excellent racecourse. It is for the most part clear of timber, with the exception of great numbers of fine rhododendron trees, which grow freely everywhere, not as moderate bushes such as we see in England, but as large forest trees, sometimes to a height of sixty feet with gnarled stems five feet girth. Though only of one species (*Rhododendron arboreum*), there are two varieties, one bearing scarlet and the other pink blossoms. It is a grand sight in the month of May to see a forest of these trees, then at the height of their glory, and some of them more than one hundred years old, with their lofty branches as full of flowers as are the twigs of the modest bushes that are regarded as such a feature of Richmond Park or Kew.

The bungalows of the residents are mostly built upon grassy knolls at the foot of the mountains, and are surrounded by choice gardens, not unfrequently bordered by hedgerows of geraniums. Water of unimpeachable purity flows from the heights over picturesque waterfalls of great beauty. A purling stream babbles through the middle of the valley, finally losing itself in a lake which is surrounded by a well-constructed carriage drive six miles in length. From the Grand Hotel



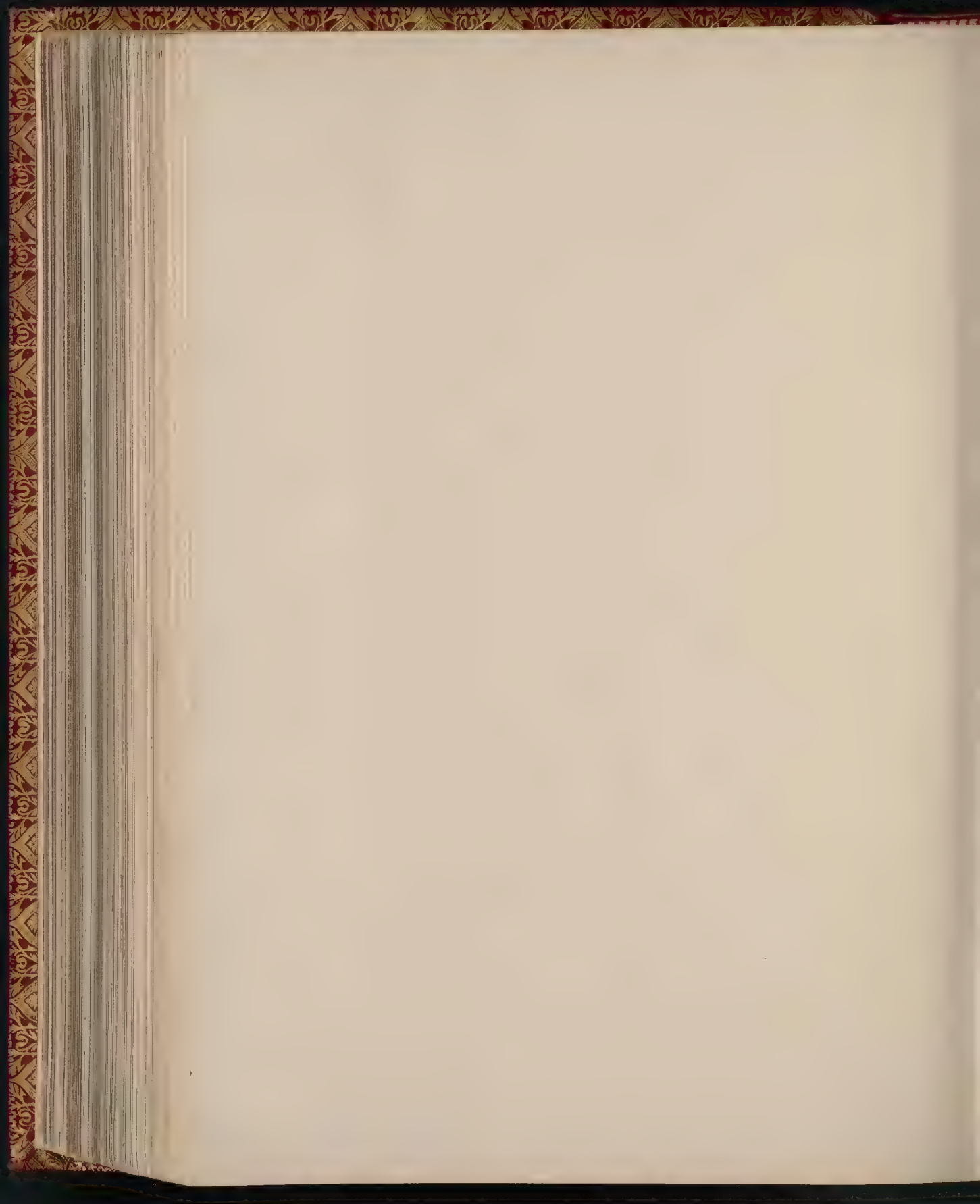
looking east the landscape appears as represented by Plate x. The points of interest portrayed are the *Lobelia Excelsa*, growing in wild profusion to the right of the wild and uncultivated foreground, the Gregory lake, the famous Hakgalla, or "mouth rock," fully six miles distant, and the cloud effect, which is a distinctive feature of the remarkable phenomenon of the alternative climate to which brief reference has already been made.

The existence of these two distinct and separate climates is due to the action of the trade winds conditioned by the peculiar formation of the mountain district, and the effect is this: When Nuwara Eliya is basking in fine weather and bright sunshine, storm clouds and rain cover the districts beyond the rock shown in Plate x, and *vice versâ*. So sharp is the boundary that during the rainy season at Nuwara Eliya a clear sky and sunny weather can always be obtained by an hour's drive into the district of Ouva. The effects produced by the masses of cloud that constantly hover above the Hakgalla rock are grand in the extreme, and during my last visit scarcely a day of the two months passed without an opportunity of obtaining a picture such as the one here given. The graceful forms evolved out of the mists as they roll onwards from the east till they approach the Nuwara Eliya range are not the least beautiful of the natural characteristics of the place.

Although this astonishing effect is not limited to the immediate neighbourhood of Hakgalla, but extends to the whole range, yet from the plateau this towering rock with its forest-clad slopes and its precipitous eastern shoulder of more than a



NAKALLA, FROM THE TEE NILL.





thousand feet sheer descent seems alone to rule the storms, and to check them in their headlong struggle to reach the sunny plain, holding them in ever fearful obedience; season after season the wind may howl and the forests groan, but past the rock they never come. The hither side is the reserve of storm-clouds from the west, which, when the south-west monsoon sets in, form up in the same majestic array upon the whole western side of the ridge, leaving the eastern clear and resplendent with sunshine. But upon approaching Hakgalla from the west we reverse the picture. The clouds dissolve into a thick mist, which fills the lovely gorge between the opposing slopes. Onwards the traveller wends his way till, as through a veil, he sees at his feet the charming panorama of Ouva glistening beneath a cloudless sky. A few more minutes and he treads the dusty road, while behind him a rainbow may be seen almost encircling the veil of mist which now enshrouds the hills he has left.

This choice of climate is now available at all seasons in consequence of the recent extension of the railway into the heart of the Ouva district, and Bandarawella, commanding the most beautiful prospect in this region, will now become the sanatorium of Ceylon while Nuwara Eliya is under its rainy mantle; already an hotel has been opened there by the enterprising company that provides for our comfort at the latter place. But let it not be supposed that the merits of Nuwara Eliya as a health resort disappear with the fine weather. It is true that during the second half of the year rainy days are prevalent, but the occasional bright spells intervening bring the most glorious days of the year, and the worst.

that can be said is that during this period it resembles a rather wet summer in the Highlands of Scotland. Moderately warm days, with a Scotch mist, followed by cool evenings that allure to the cheerful fireside of a well-furnished and carpeted bungalow, with intermittent days of sunshine, and a change to any temperate climate you may fancy within easy distance, make up a state of things not to be contemned even by those who are in a position to humour their every whim.

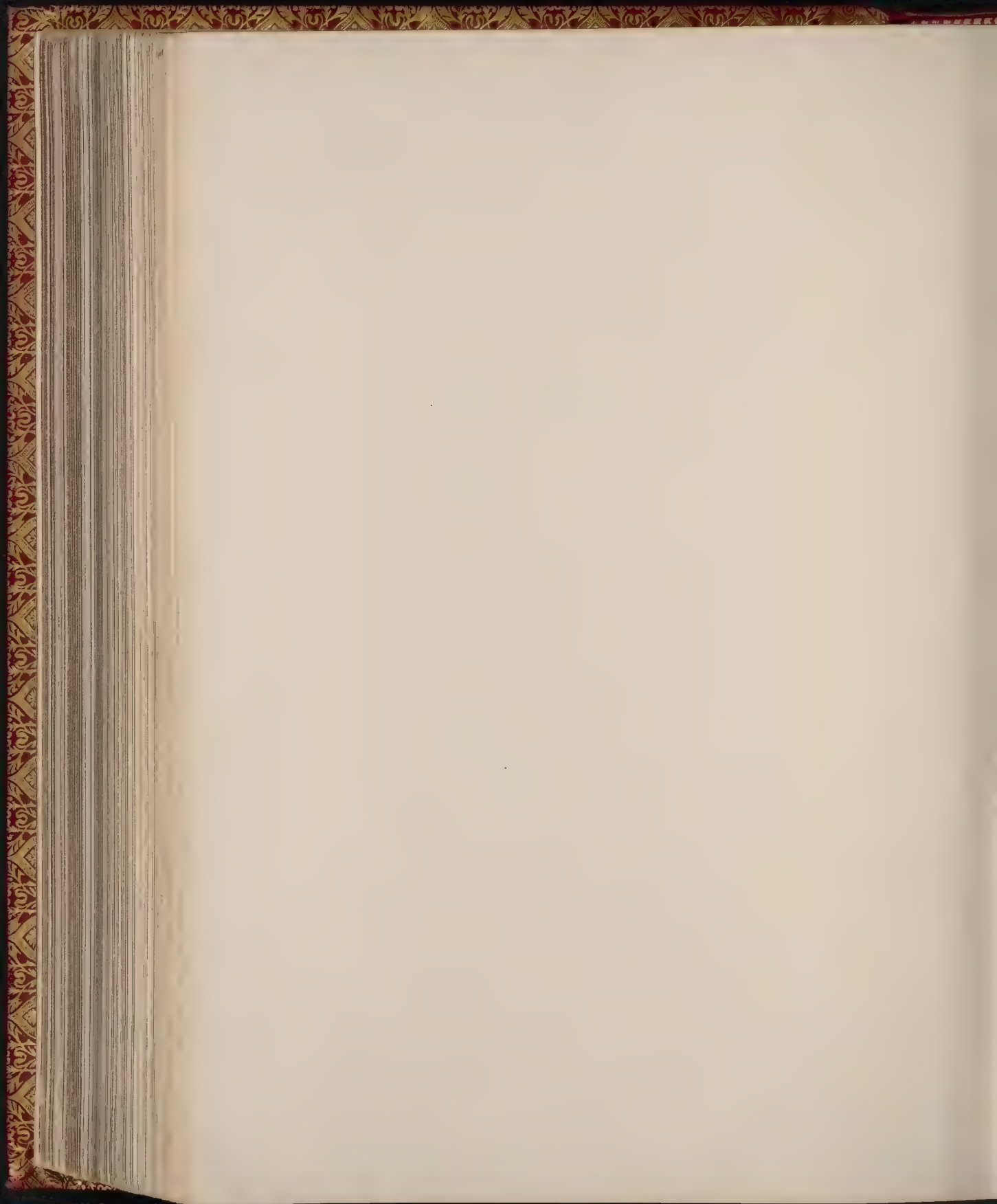
The square plot in the middle distance in the centre of of Plate x is the tennis ground attached to St. Edward's school for European boys, the roof of which is partly visible among the trees to the left. The recent foundation of this and the erection of several other buildings must have been a considerable gratification to the late Sir Samuel Baker, who upon his arrival in Nuwara Eliya nearly half a century ago wrote: "Why should not the highlands of Ceylon, with an Italian climate, be rescued from this state of barrenness? . . . Why should not schools be established, a comfortable hotel erected, a church built?" These and many other excellent institutions are now well established. In place of the uncomfortable rest-house, with its rather monotonous *menu* of tough beef and black potatoes, there is a luxurious hotel whose extensive grounds abound with romantic nooks interesting alike to the artist and the man of science.

On a pretty site above the hotel and in its grounds is a rustic summer-house, so hidden by foliage as to be almost difficult to discover, though it is a favourable spot for the observation of the denizens of the jungle and their habits.



THE LIZARD AND THE LILY.





The character of this garden of nature is represented in our Frontispiece. The music of the distant waterfall, descending from the mountain summit; the chirping of thousands of tiny birds of bright plumage, as they flutter from twig to twig in search of seeds; the rustling of the undergrowth, as the gay lizards dart upon their prey, while others sit within the fragrant spathes of the arum lily; the lofty tree ferns, with their lovely plumes rising gracefully above the flowering shrubs—all these contribute to an effect which no words or pictures can describe.

On one occasion, when walking to the summer-house, I counted more than a dozen lizards of the versicolor species sitting upon the spathes of the arums that grow in great profusion about the hotel grounds. Struck by their disregard of my footsteps I returned for my camera with the result that may be seen in Plate xiii. These gay little creatures have the power of changing their colour to any hue. They sometimes appear with deep blue body and throat of mottled red, and when alarmed they endeavour to conceal their presence by changing to the tints of their immediate surroundings. If upon the grass, they become green; if upon the trunk of a tree they approximate its colour so nearly as to resemble the bark. The lovely blends of colour which they assume when undisturbed remind one of the lines—

“ What skilful limner e’er would choose  
To paint the rainbow’s varying hues,  
Unless to mortal man were given  
To dip his brush in dyes of heaven? ”

## CHAPTER V.

### HAKGALLA.



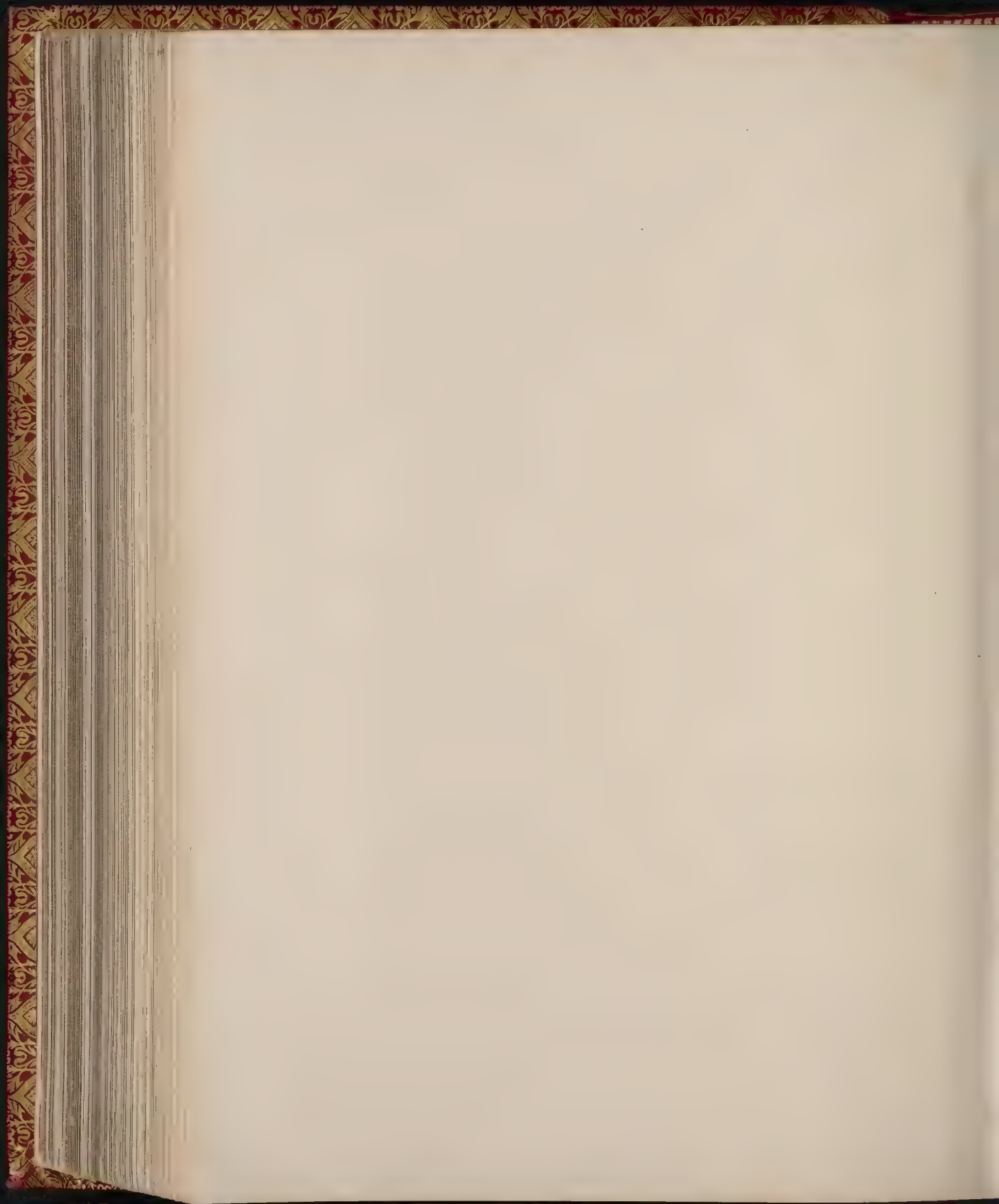
WE have already noticed the shallow gap on the mountain heights, which forms the exit from Nuwara Eliya on the Ouva side. This gap leads to a lovely gorge, which extends to the foot of the majestic Hakgalla, where the clouds descend in saturating mist during the wet season. This is the most interesting drive in the neighbourhood. For five miles the descent is steep. The precipitous crags have been cut away for the construction of the road, which in its winding course affords grand views of deep wooded ravines, covered with tree ferns in wonderful variety, and teeming with cataracts.

Beneath the rock, which in its form and outline is one of the notable things in Ceylon, nestle the Government Botanic Gardens. While these Gardens are no less than 5400 feet above the sea, this mighty crag towers above them to the height of a further 1600 feet. Here is a spot famous for picnic breakfasts, usually discussed in an arbour with an unbroken view of the undulating plains of Ouva stretching far below.





Tree ferns at Lakemba.



The Gardens, beautiful in themselves, owe much to their situation, and are the seat of experiments in the acclimatisation of plants from temperate lands outside the tropics and from the tropical heights of other countries. We are surprised at the number of trees and shrubs, and the variety of fruits and flowers, that are rarely to be found in a tropical garden. In addition to acclimatisation, the all-important work of extending and improving the various species of indigenous plants is carried on, in order that the natural resources of the country may be utilised to the best advantage. In this place of practical science agricultural theories are translated into actual fact, and provide invaluable material for the enterprise and speculation of the colonist.

Although the main purpose is kept strictly in view, the Gardens are planned with such excellent taste, and the natural features of their situation are so romantic and beautiful, that they form a great attraction to the unscientific spectator. The ornamental creeks and pools; the shrubberies planted with trees of varied foliage; the trickling streams from the mountain tops, with their fringes of native ferns; the flame-tree blazing above its trunk clad with cream-blossomed creepers; rocky beds covered with maidenhair ferns in the shade of spreading trees with their lovely parasitic growth of orchids; the handsome *Pinus longifolia*, with its fourteen-inch leaves; the hundred kinds of roses; the giant banana; and even the true English oak, as a good omen, keeping in countenance British enterprise in this far-off land—these are a few of the many features of unfailing interest to the casual observer.

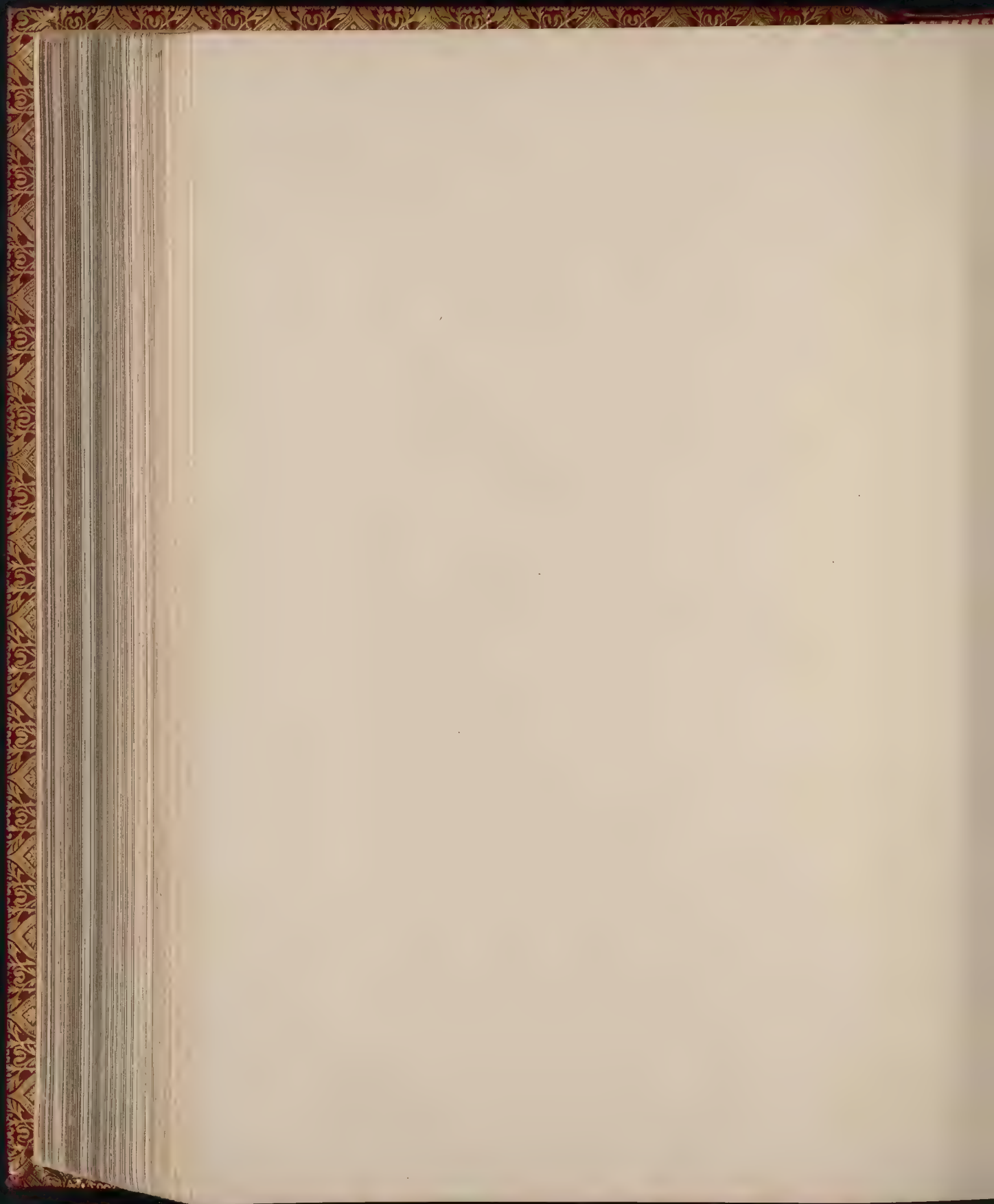


In the body of the fernery the native tree-ferns (*Alsophila crinita*), for which these gardens are celebrated, form a striking group. The trunks are mostly eighteen to twenty feet high, and the spreading fronds fifteen to twenty feet across. This species is one of the most stately and graceful of tree ferns, and fine specimens are to be seen in every ravine. The unexpanded fronds are a favourite food of the wild elephant, which inhabits this locality in great numbers. In one respect this fern resembles the cocoanut palm—it grows from the crown, and the lower fronds fall off as the new ones appear above. Until they die off, they hang down the stem of the tree as in the cocoanut (see Frontispiece), but with this difference, that whereas the frond of the latter comes away entirely, leaving a ring mark upon the trunk, the frond of the tree fern breaks off, leaving the base of the stem on the pithy trunk as a sort of protection. The height of the ferns in our picture may be realised by noticing the figure in the foreground—Mr. Menarigamage Gemonis Perera, the Singhalese clerk and foreman of the Gardens. This gentleman extends the utmost courtesy and attention to visitors, and is ready with apt information on all points of interest. Though we may marvel at the height of these ferns, we are informed that when prospecting for the railway extension to Ouva the engineers came upon specimens in a gorge of the Elk Plains fully sixty feet high.

The sheltered creek, illustrated by Plate xv, is fed by a stream, rising in the lofty eastern crag in the background, and flowing into the Sitya Ellia, which is the name of the stream dashing through the gorge from Nuwara Eliya. There is a



1. A large tree trunk, with a large fern frond in the foreground.





pretty legend connected with this stream. The beautiful Queen Sitya, wife of Rama, fell into the hands of Ravana, the demon king, who kept her in captivity in a forest here. The monkey-god, Hanuman, with intent to her rescue, set fire to the forest. The Queen being in great peril escaped the girdle of fire by diving underground and coming up again seventy or eighty yards further on. The stream in consequence followed the course she took, and after disappearing in the pool shown in the Plate, reappears where the Queen came out into the light again.

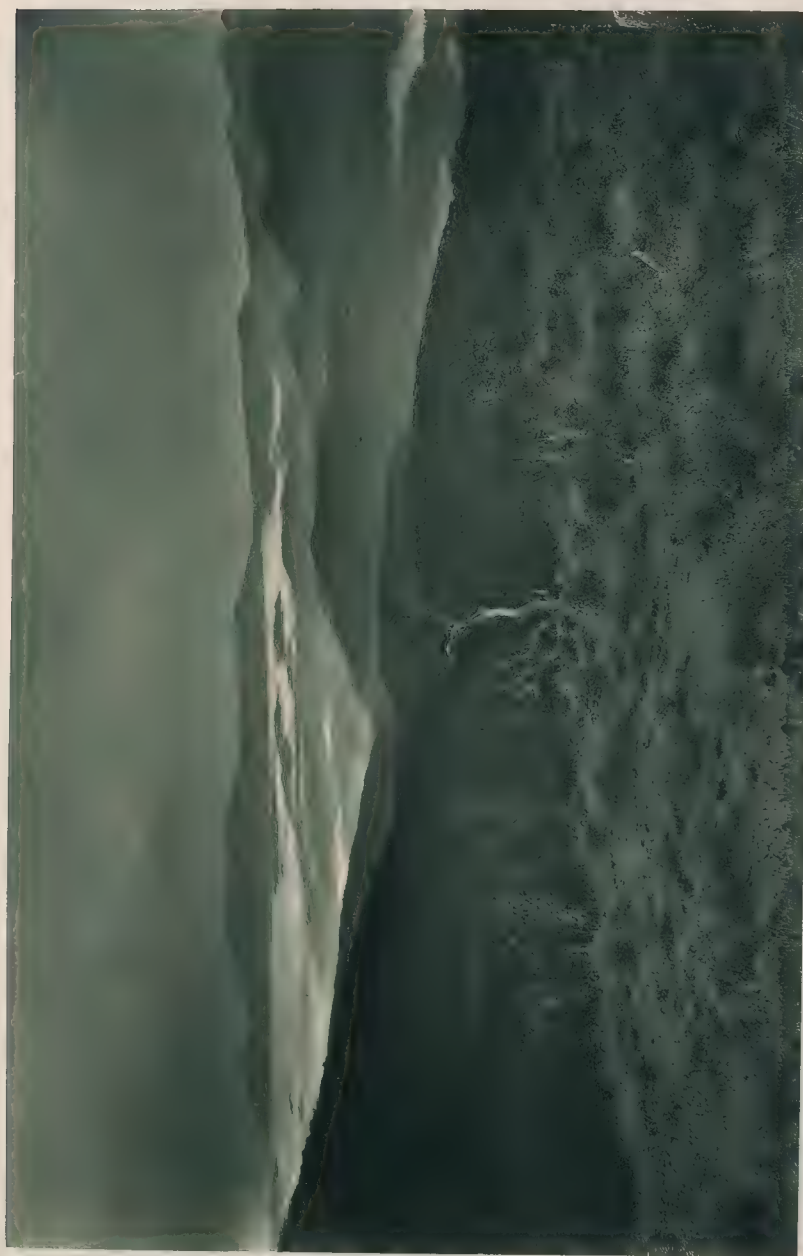
A fine example of the tree fern (*Alsophila crinita*), will be again noticed at the extreme end of the pool. The long, narrow-leaved plants on either side are New Zealand flax (*Phormium terrax*), whose sword-shaped leaves contain a large quantity of strong useful fibre. The rock visible through the trees is the north-west shoulder of Hakgalla.

Another pretty spot is a hexangular-shaped arbour covered with Chinese honeysuckle, having an outlook over an ornamental pond, which reflects the twin rock of Hakgalla. Around the pond flourish a number of most interesting plants, among them the wedding flower, resembling a gigantic iris, and the tree-fuchsia, which when in flower is not unlike the lilac.

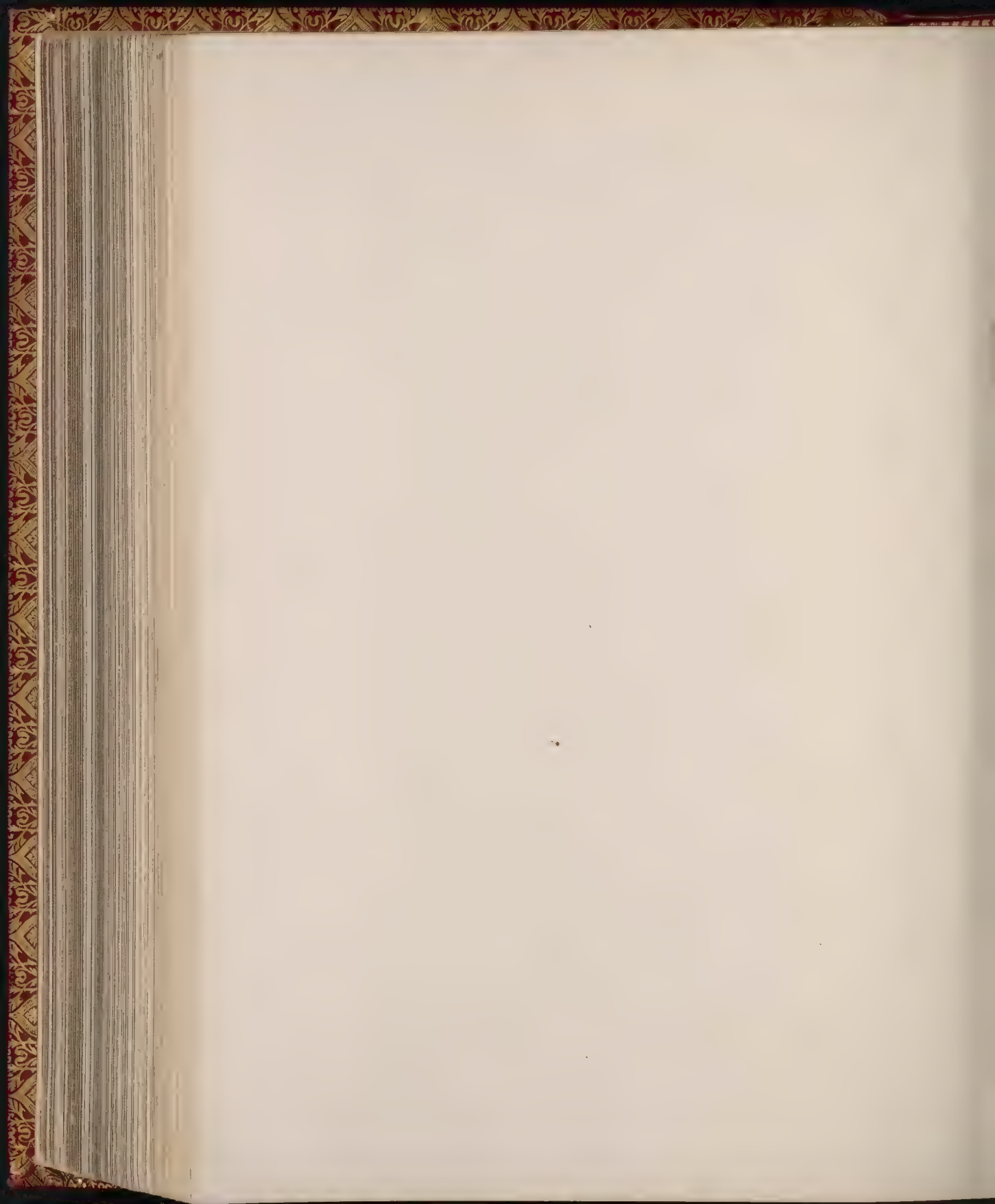
In addition to the rich botanical feast which the Gardens afford, the student of zoology is well catered for. The curious hoarse cry of the monkeys in their gambols on the trees, where they may be seen leaping from branch to branch; giant worms of cerulean hue, five feet long and an inch

thick, are calculated to startle the stranger; black and grey squirrels and creeping things innumerable are to be seen; and many other animals, such as the civet cat, the leopard, the jackal, the deer, the porcupine, the elephant, and the hog, though not often visible, nevertheless inhabit the thick surrounding jungles.









## CHAPTER VI.

### PIDURUTALLAGALLA.



HERE is perhaps nothing more attractive to the traveller who visits Nuwara Eliya than a walk to the summit of Pidurutallagalla, the highest mountain in the island. The ascent is easy, and the reward great. From no other mountain top in the world can you literally see over a whole island of such extent and beauty as you can from this. From shore to shore lie outstretched in every direction forests and plains, mountain ranges interlaced in intricate confusion, masses of verdant patana lands, interspersed with glittering streams; while the stillness of the profound solitude is only broken by the sounds from mountain torrents in their wild rush over the huge boulders in the rocky ravines. It is here, with the accumulated impressions of the whole journey from the coast to the highest point of the highlands fresh in his mind, that the traveller confers on Ceylon the title of "the show place of the universe."

A glance at Plate xi gives the position of the mountain as viewed from the Grand Hotel, whose white roof is visible in the foreground. A good carriage road leads across the plain to Kina Cottage, standing on a grassy knoll at the entrance of

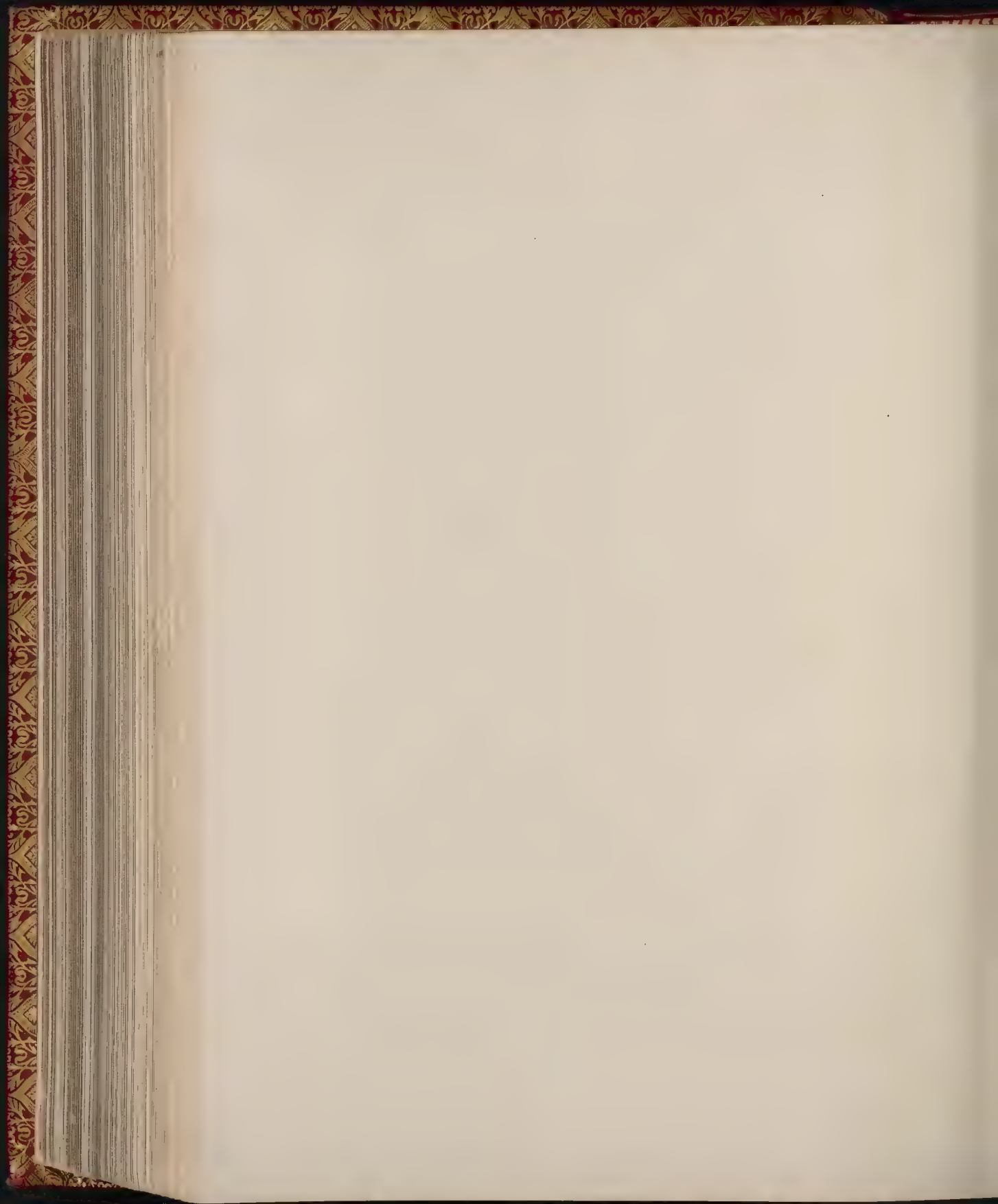
the forest, whence a zigzag bridle path conducts us to the summit. This pretty bungalow, a view of which may be seen in Plate xxi, is the residence of Mr. H. D. Deane, the owner of Kintyre Tea Estate and a mighty hunter, whose trophies provide one of our illustrations. The photograph, having been taken from the top of the opposite range, is exceedingly minute in its particulars, but by the aid of a powerful reading glass the course of the path can here and there be descried. The journey to the top is about four miles, and very good two and a half hours' walk. There is also a choice between covering the whole distance on horseback and being carried on the shoulders of four coolies in a chair supported on two bamboo poles; the latter method, however, although frequently adopted by ladies, is not too comfortable, especially when the coolies are of unequal height. In any case the ground is so uneven that it is impossible to keep the bamboos in a horizontal position. In Plate xvii may be seen an illustration of this style of ascent. The glorious exhilaration of the pure and bracing air encourages residents in Nuwara Eliya to make frequent excursions on this account alone. The prospect varies so much under different atmospheric conditions that every fresh trip is amply rewarded by the ever-changing scenes that meet the gaze, while the cloud studies surpass even those of Alpine countries.

But grandest of all is that beautiful scene which heralds the approach of day. To stand upon the highest point of this sea-girt land, with the shadowed sky above and brooding darkness below, there to watch the rosy-fingered dawn cast her first rays upon the thousand peaks that begin to peep





ATLANTIC OCEAN FROM NEW ZEALAND.



through the snowy mists which yet enshroud the low-lying valleys, is an experience well worth the surrender of a few hours of sleep and an occasional fright at midnight forest sounds betokening the proximity of a leopard or an elephant. The first glimmer of light is represented in Plate xvi, a photographic undertaking of some difficulty, and in this respect second only to "the shadow of Adam's Peak" in Plate xxx. Only a small portion of the snowy masses of mist can be seen in the picture, but from the summit, as far as the eye can scan, right away to the ocean east and west, the lighted peaks peering through the veil resemble laughing islands dotting a sea of foam. Then as the dawn breaks a golden tint gradually appears over the hills, and when the sun bursts over the horizon, a rapid transformation takes place. The petrified surf of the mists now begins to move upwards, and reveals with vivid clearness the valleys all fresh from their repose. The dewy leaves of the forest trees and the trails of beautiful moss which cling to their branches glisten with tints of gold, the moistened rocks sparkle with diamonds, and all nature rejoices at the new-born day.

In the foreground of the picture the blasted trunk is the victim of a forest fire, which has given to the spot an air of desolation, not however reaching to any great distance. As the sun rises higher the nearer slopes become more distinct, and the distant ranges clearly visible, as in Plate xvii, which gives a view in the direction of Adam's Peak. This lofty cone, 7352 feet above the sea and twenty-three miles distant in a direct line, is clearly defined. The intermediate ranges are the Great Western (7264 feet), five miles west of Nuwara Eliya, to which

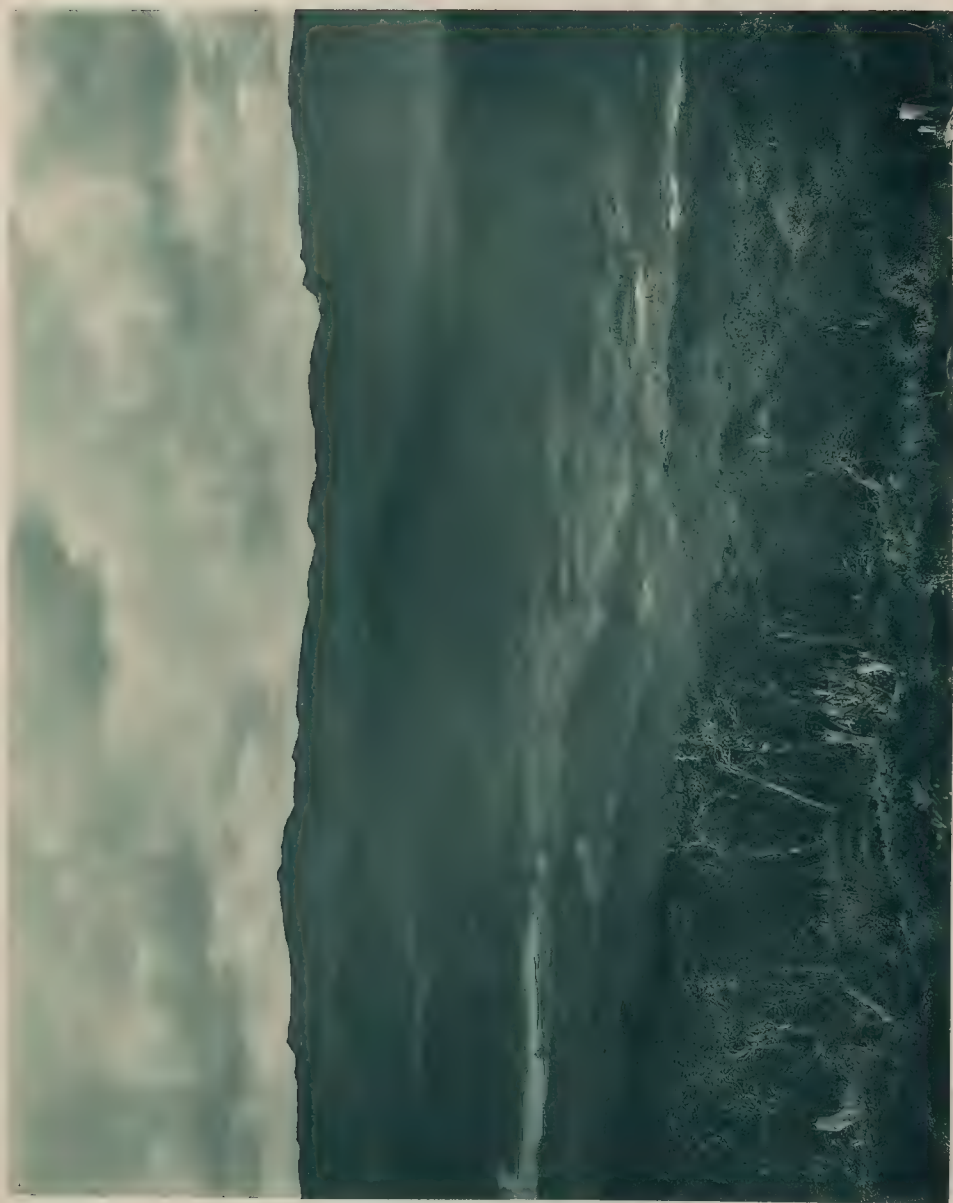


reference has already been made in a previous chapter, and Talankanda range (6137 feet), dividing the tea-growing districts of Dimbula and Dickoya.

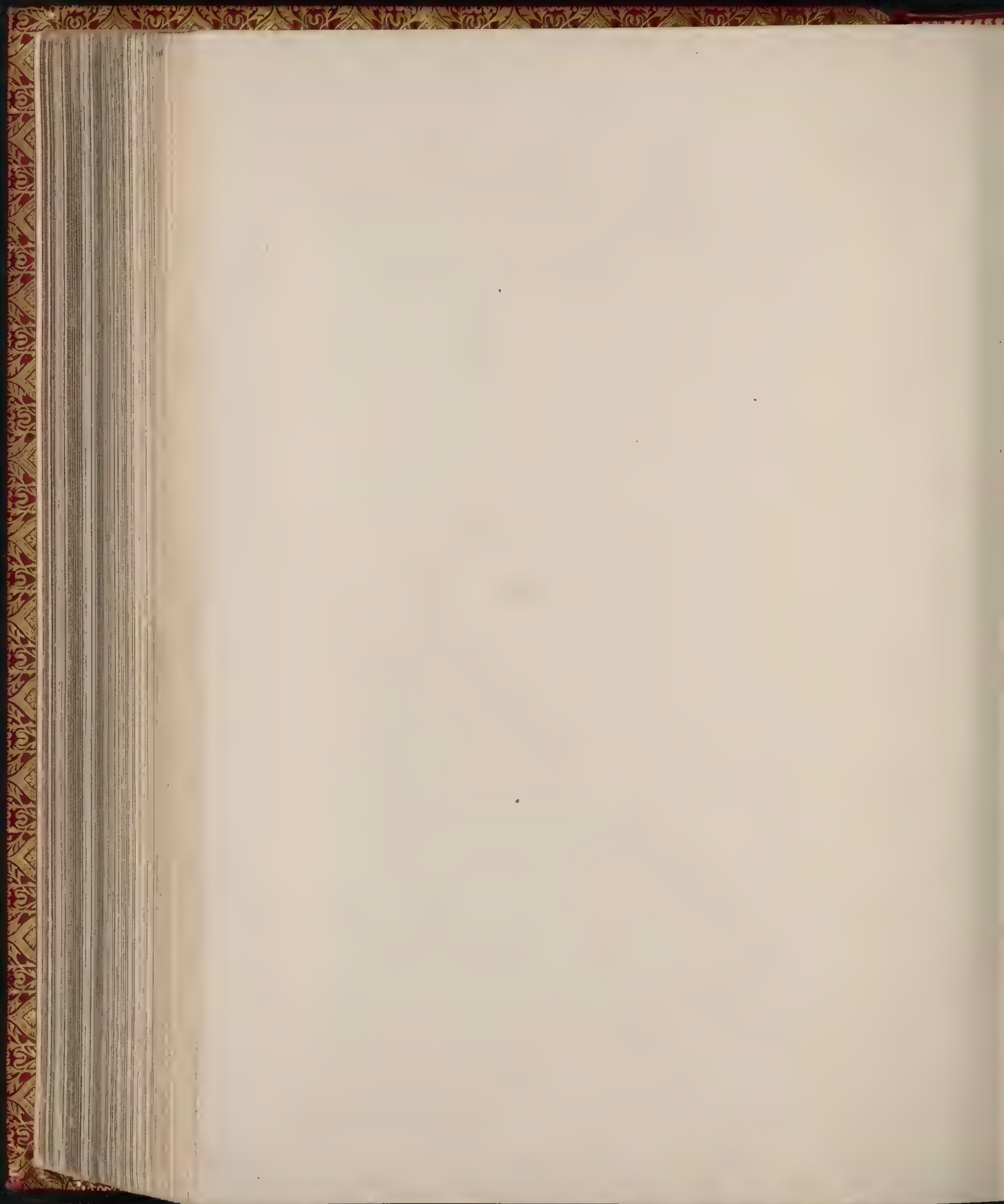
In Plate xviii, Nuwara Eliya is seen lying at our feet. The whole plain glistens with hoar frost; the river, like a silver streak, winds its course to the Hakgalla gorge, and for a great distance ranges of forest-clad mountains alternate with waving plains. The nearest range is that called after One Tree Hill, then comes the Elk Plains range, the next is a mountain of the Agra Patana district, and the lofty range in the distance is that of Horton Plains. The tops of all these ranges are clothed with forests, while undulating patanas cover the ridges between.

Refer again, if you please, to the view of Pidurutallagalla from One Tree Hill, and notice the large extent of forest behind Kina Cottage. Here the elk abounds, and at night in great numbers swoops down upon the bungalow gardens, destroying the fences and eating all the vegetables. It is very difficult to hunt these animals, not only on account of the depth of the forest, but also of the interference of leopards with the sport, in which the dogs come upon the latter, give tongue and chase, and receive a pat on the head, which puts a sudden end to their career. The nocturnal depredations of the leopard being limited to the occasional theft of a cow from the compound are of much less concern than those of the more destructive elk.

As we descend by the broadening day we notice the great contrast between the character of the Pidurutallagalla forest



$\frac{d}{dt} \left( \frac{1}{r^2} \right) = -\frac{2}{r^3} \frac{dr}{dt}$





and that of the lowlands. Instead of waving palms we see weird trees with gnarled trunks and forked boughs, festooned with long beards of lichens and orange moss. Many of the trunks are clothed with rich green creepers and adorned with the fantastic blossoms of native orchids, and parasites innumerable bedeck the upper branches with strangest flowers, while the magnificent *Rhododendron arboreum*, with its great branches and brilliant blossoms, appears everywhere as a common forest tree.

The creatures of the mountain summits being nocturnal in their habits, there are no outward signs of life by day, deep silence taking the place of the noise that proceeds from the thickets of the low country plains. The elephant and the leopard, although present in large numbers, are seldom seen or heard, but remain hidden in the deepest recesses. A couple of large wanderoo monkeys may sometimes be seen quarrelling like angry school boys; but as a rule the only sound is the occasional deep note of the jungle cock, and even he is so modest in hiding his brilliant plumage from the eye of man that he seldom falls a victim to the sportsman's gun.

In the garden of Kina Cottage, at the foot of the mountain, stands a solitary Keena tree (see Plate xix), whose gnarled stem measures thirty-five feet at its base and twenty-six feet when measured fifty-four inches from the ground, and has withstood the blasts of a hundred monsoons; but its once beautiful crown, changing its tints from green to a rich red, according to the season of the year, is gradually disappearing. A dozen years ago, when I was tenant of the bungalow to

which it gives its name, its downward course had scarce begun, but here, as elsewhere, death marks his victims, and a dozen more years may see the final doom of this well-known monarch of the Keenas.

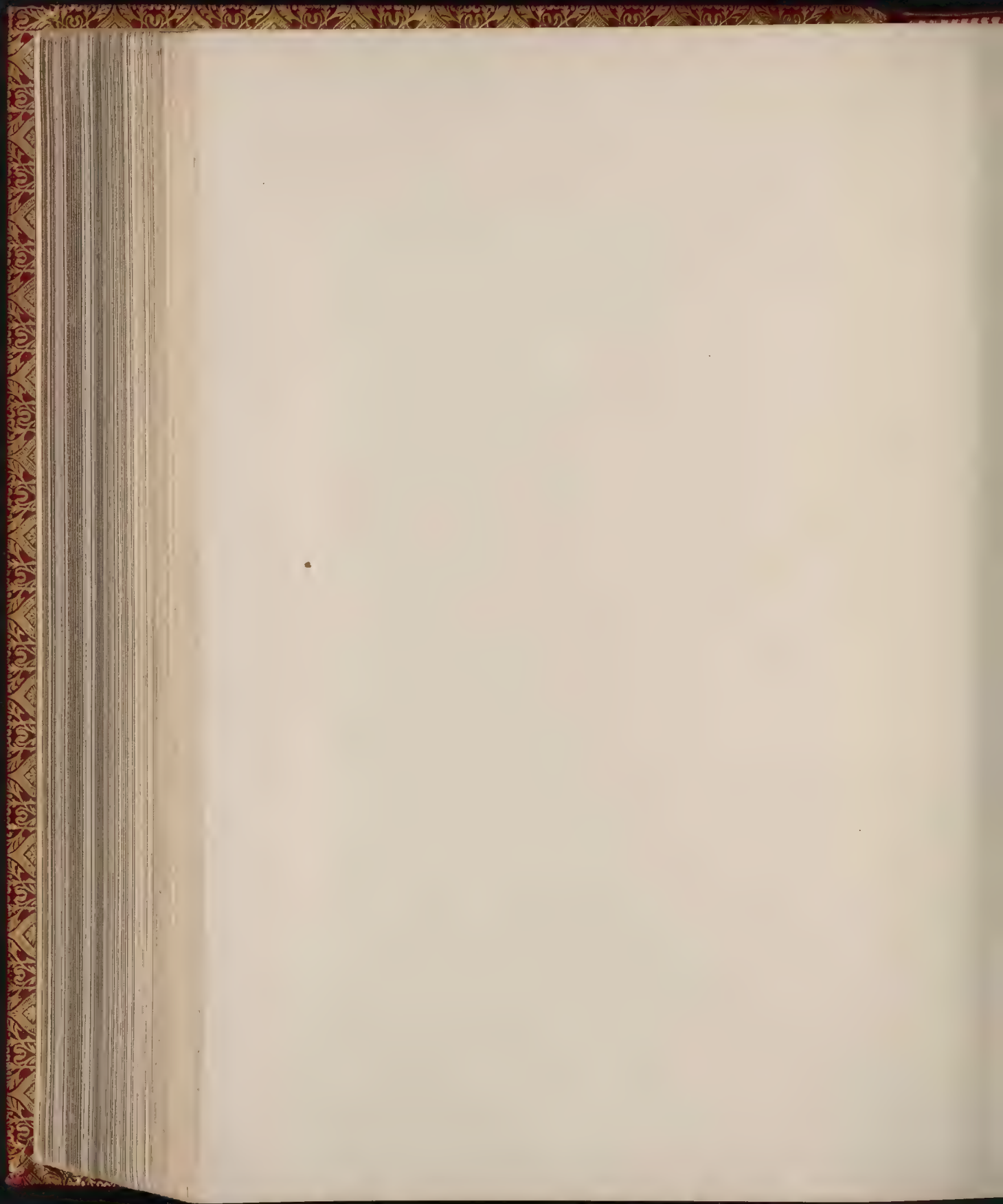
Of this tree there are no less than twelve varieties in Ceylon. The species in our illustration is the *Callophyllum Walkeri*, named after General Walker, a botanist of considerable distinction. It grows in all the mountain forests above an altitude of three thousand feet. The wood is of a dark red colour, and being very hard, weather-proof, and durable, is much used for the roofing of bungalows.

In the same picture we get a view of the plateau of Nuwara Eliya looking west. The distant height is One Tree Hill, from the top of which the view of Pidurutallagalla was obtained. From the same spot the landscape of Plate xii, looking towards Hakgalla, is to be seen. In the foreground lies a plantation of monotonous little tea bushes, relieved by a background of wild primæval forest. The cloud effect observable over Hakgalla indicates, as we have seen, fine weather in Nuwara Eliya.









## CHAPTER VII.

### NASEBY.



REEDOM to roam at will in his native land is a privilege seldom enjoyed by an Englishman. The restrictions imposed by private ownership are one of the greatest drawbacks to life in the old country; and the absence of these restrictions in Nuwara Eliya invests it with a special charm. The resident or the visitor can practically set his foot anywhere he pleases. Not even the tea and cinchona estates need be excepted, for their owners welcome all who care to make use of their private roads to display their interest in the cultivation of the various products.

An easy stroll of two miles from the Grand Hotel brings us to the top of Naseby Hill, commanding a wonderful view of the principal peaks of the island. On a clear day both Adam's Peak and Namunakulakanda are both distinctly visible, although distant from each other forty-seven miles in a direct line. But the chief feature is the charming character of the scenery immediately surrounding the famous tea plantation which encircles the hill.

On the west the calm waters of the lake (see Plate xx), reflecting the wooded hills and the lofty mountains, recall memories of Ullswater.

On the east is the precipitous shoulder of Pidurutallagalla, known as Lovers' Leap, taking its name from the legend that tells how a Kandyan prince became greatly attached to a maiden of low caste. Upon the fact coming to the King's knowledge, the lovers took to flight, and were pursued by the King's soldiers to the mountain range of Pidurutallagalla. Seeing no hope of escape, they preferred to be united in death rather than in life to be divided, and in sight of their pursuers, locked in a last embrace, leapt from this precipice.

Near Lovers' Leap is Pedro Estate, one of the possessions of Captain Bayley, the popular agent of the Peninsular and Oriental Steam Navigation Company, and famous above all other estates in Ceylon for the beautiful ferns and plants introduced by the owner and cultivated by him with great care and equal success.

From Naseby we see the best outline of Hakgalla, and obtain many pretty peeps across patana and forest in the direction of the Moon Plains. The plantation of Naseby was first started for the cultivation of cinchona, and the belts of gums and acacias which were designed to shelter the Jesuits' tree still remain in picturesque avenues. Thus it may be said that Naseby's charms include—

“The melodies of woods and winds and water,”

and that amongst the tea estates of the highlands it is unique in the number of its attractions.

The annual yield of this beautiful plantation is about four hundred pounds per acre of tea of a very fine delicate quality, which sometimes realises as much as a rupee a pound in the

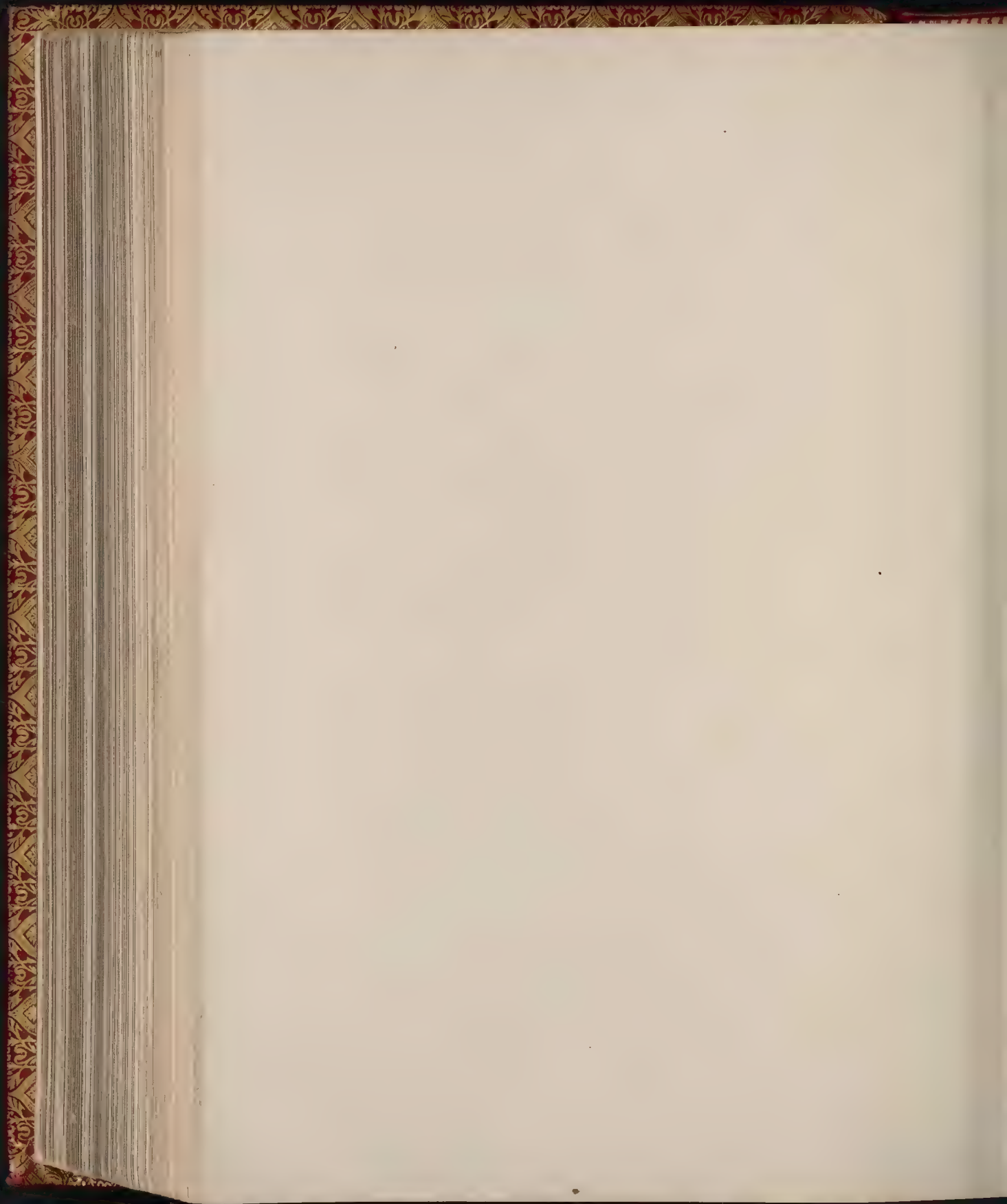




KUWAIRA RIVER FROM KASHEMY.



KUNA COTTAGE.



Colombo market. Visitors are made welcome to the factory, which is fitted with the usual tea making machinery, driven by steam power.

Beyond Naseby is a pretty drive round the Moon Plains, so called from the number of moonstones found there. The forests are here intersected with patana, or grass land, as seen in Plate xxii. There are various theories as to the origin of these patana lands and the distinct and sharp demarcation of the forests that bound them. There is doubtless a difference in the constituents of the patana soil and that of the forest, nevertheless it is held that the forests are encroaching upon the patana land at the rate of about a yard in a year. In very many cases, however, this natural extension is checked by burning off the coarse patana grass, and the consequent destruction of the young seedlings growing outside the forest edge. The long mana grass is too coarse and too deficient in nutriment to be of any value for grazing purposes, and is suitable only for thatching and litter. It has been the custom of the natives to regard the patanas as common land, and by annually firing the long grass they obtain young shoots for their cattle. Even these young shoots, however, are poor stuff for this purpose, and it is considered that nothing short of scientific farming can render the soil of any service. That it can be cultivated has been abundantly proved. Some of the best tea in the Udapussellawa district has been grown by careful treatment upon patana land. It is difficult to see why the Government, interested as it is in the increase of the mountain forests, should not secure their gradual extension by protecting the patanas, and in the course of time

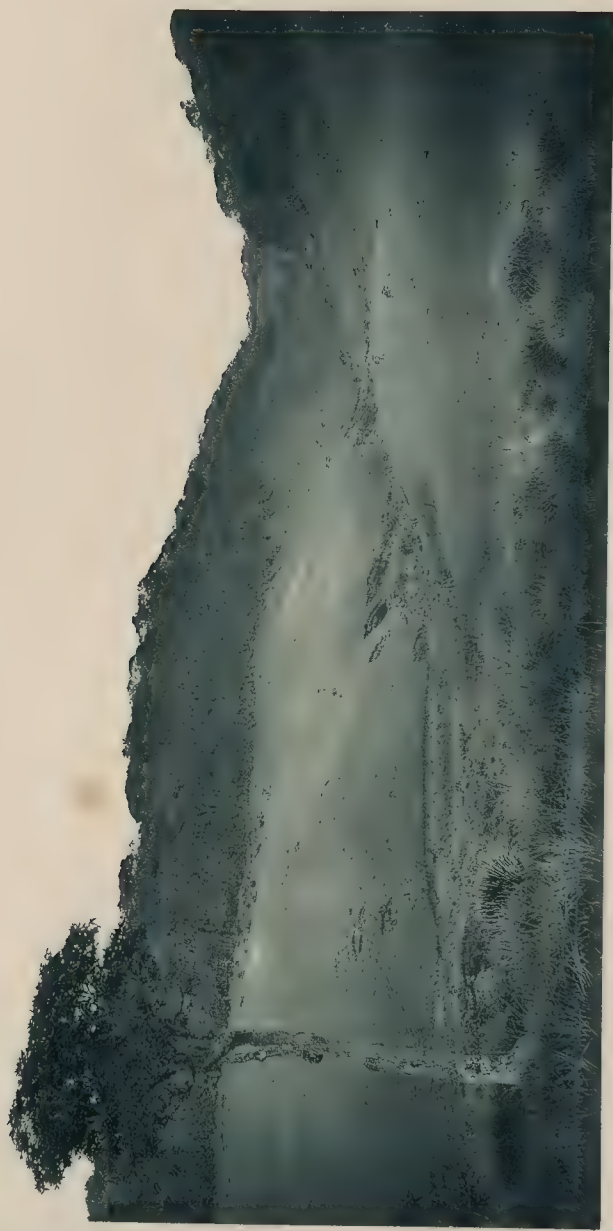


sell portions of the older forests, where the soil is suitable for tea cultivation.

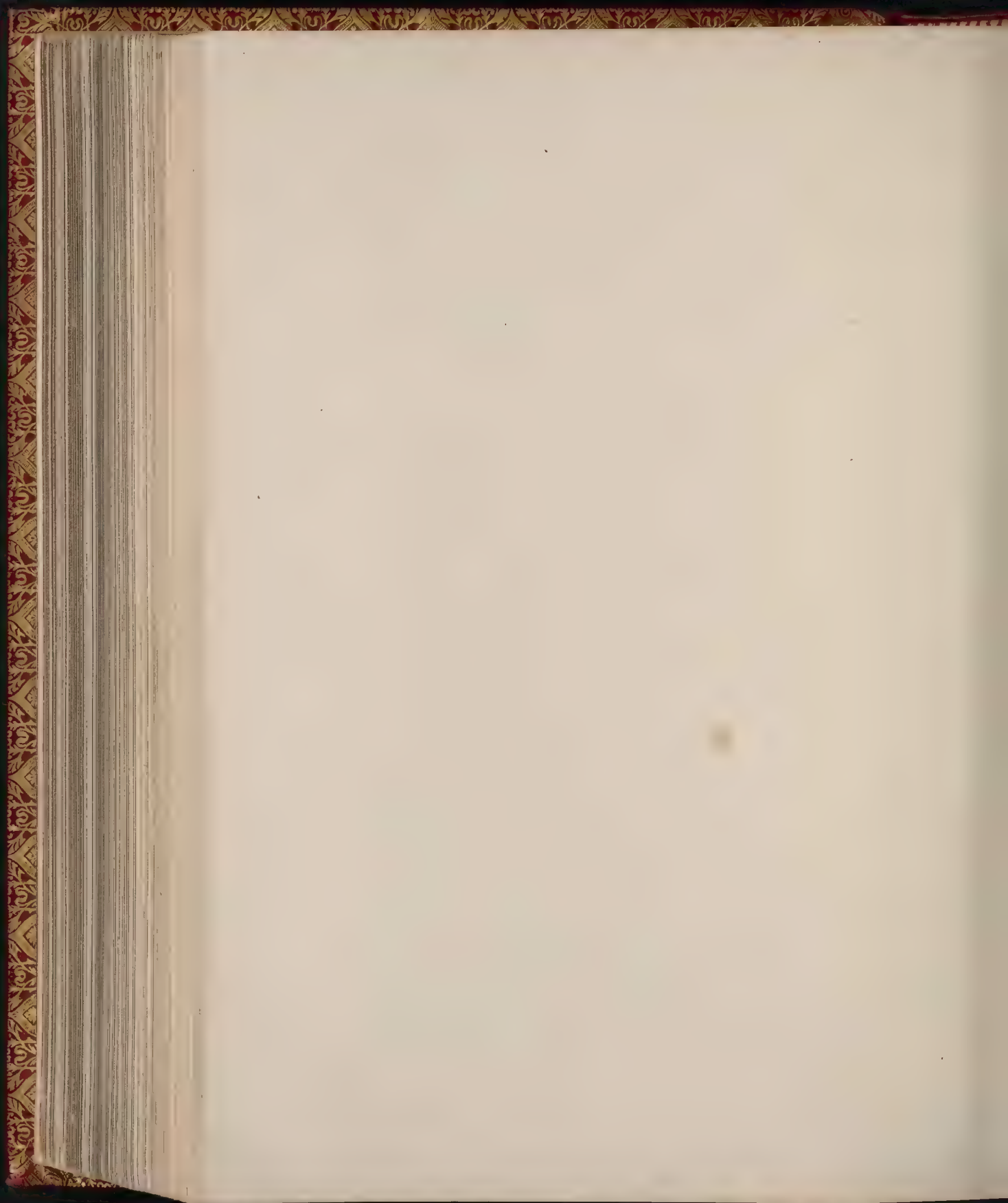
In the left foreground of the picture is an old rhododendron tree, which has withstood many a scorching fire and many a gale in its open wind-swept position. The rhododendrons of Nuwara Eliya are so hardy that, in spite of the fires, they produce their huge crimson flowers every July and August as long as they live. This specimen is probably not less than fifty years old.

The road round the Moon Plains and across these patanas bring us to a magnificent ravine, five hundred feet sheer down from the road. This is the most beautifully wooded mountain gorge in the district, and although it is generally stated that the Ceylon bear is never met with in Nuwara Eliya, I once came across Bruin in this ravine. He had doubtless come up from the low country in search of food, and was engaged upon his dessert of wild raspberries, which he eat wholesale by the simple expedient of drawing the canes through his mouth.

We next come upon the Barrack Plains Lake, which, owing to the hills that surround it, resembles a loch of the Scotch Highlands. Although there are rivers innumerable, expanses of water are very rare in the highlands of Ceylon, notwithstanding the great need of them. That it is possible to supply this want in some places is evident from the successful experiment of Sir William Gregory, which gave Nuwara Eliya the fine sheet of water which bears his name. I cannot do better than describe this in his own words: "The first sight that now catches the eye is a deep blue lake, called after me,



THE MOON PLAINS.





which has covered the ungainly swamp, and is about a mile in length, and half a mile in breadth. It was one of my early undertakings, and this wonderful improvement was carried out at a cost hardly exceeding £1200. A river ran tortuously through this morass, to and fro, in a constant series of curves. Though the distance from where it entered the morass to where it fell over a rocky barrier into a valley below could not have been more than a mile, it was calculated that the length of its windings was over eight miles. Immediately on seeing it, I suggested to an engineer that, by erecting a stone embankment at the point where the river left the plain, its water could be arrested and regulated by sluices, and the whole plain inundated to whatever depth was required. This proposal of mine was assailed by carping criticisms of all kinds in the newspapers, and letters appeared as thick as blackberries with objections. This lake, if made, some said, would change the climate of Nuwara Eliya, and render it too cold; others declared it would breed fever, and others mosquitos; while an engineering class of objectors maintained that there would not be enough fresh water coming into it to fill it during certain months; and another insisted that it would never hold water, owing to the fissures in the geological condition of the soil. However, the stone embankment was finished, and the rain came. I was telegraphed for to come and see the wonderful effect. At the top of the pass I looked down upon a blue expanse of water, which we can raise or let fall exactly as we wish. And now boats are on it, and a beautiful drive of three or four miles runs round it, and the climate is said to be much improved."

## CHAPTER VIII.

### THE WORLD'S END AND THE BANDARAWELA RAILWAY.

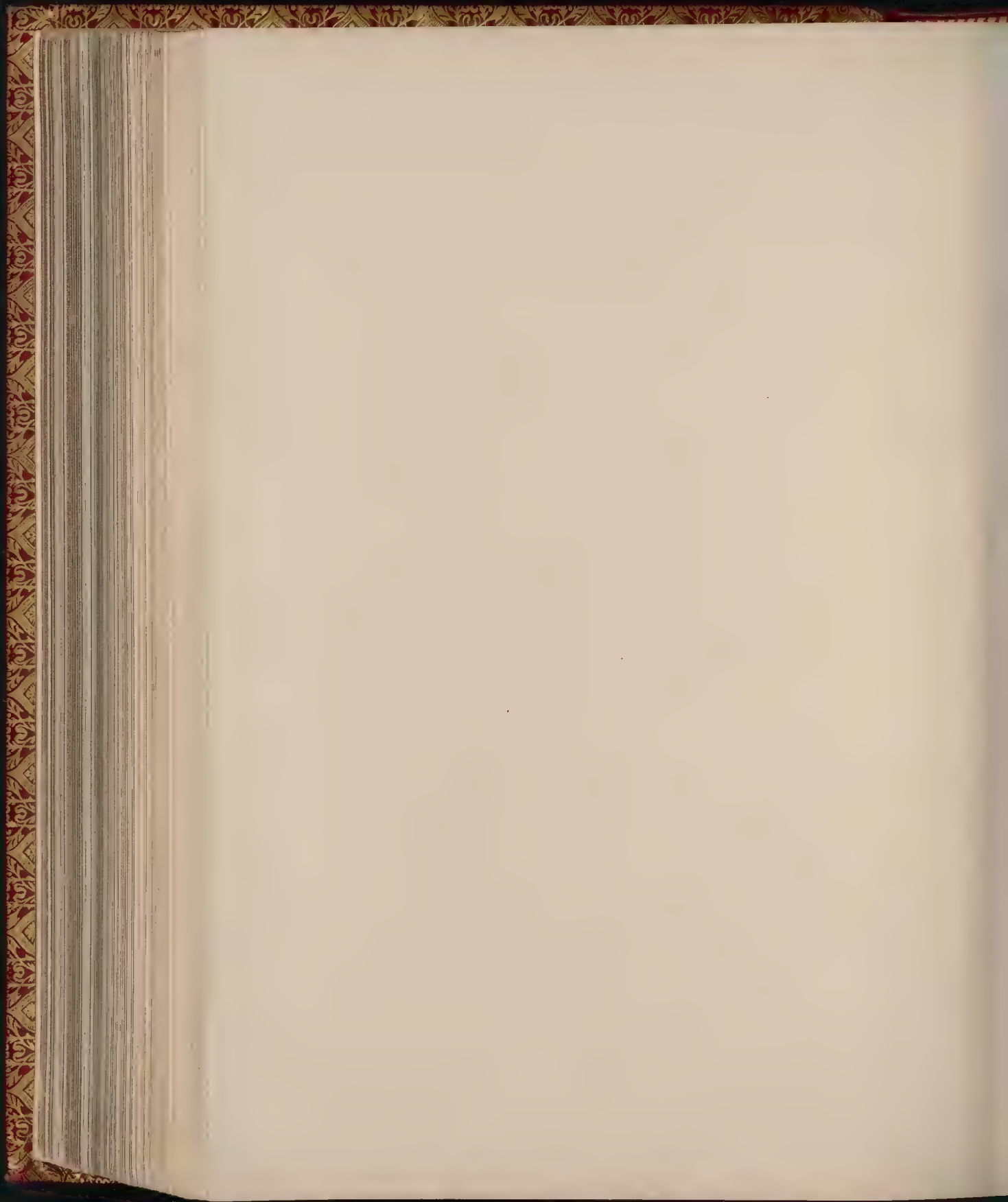


**A**MONGST the numerous excursions which may be made, none is more interesting and exciting than a trip to the World's End—which, as we shall see, is a very appropriate name for this region. Its exact position is twenty miles south-west of Nuwara Eliya. The way thither is down the Nanu Oya Road (Plate ix), for two miles. A path then leads past the crystal pool in Plate xxiii, and following the elephant tracks through jungle and forest to the Elk Plains, whose rolling patanas are studded with beautiful wild flowers, we come to Horton Plains, seven thousand feet above sea level. These wilds are the haunt of the elk, red deer, wild boar and leopard. Until the recent railway extension, the only building for fifteen miles was a solitary rest-house. Here the traveller may find comfortable quarters for the night, and can proceed onwards to his destination at daybreak. The southern portion of this great table-land ends abruptly on the verge of an abyss so appalling as to give the sensation of having literally arrived at the end of the world. The traveller comes upon this suddenly when emerging from the forest, and the effect is startling in the extreme. To approach to the very edge of the giddy precipice would be a severe trial for the strongest nerve, but securely



ESTHER'S DOME  
NEAR  
MOUNT OLYMPIA, WASHINGTON





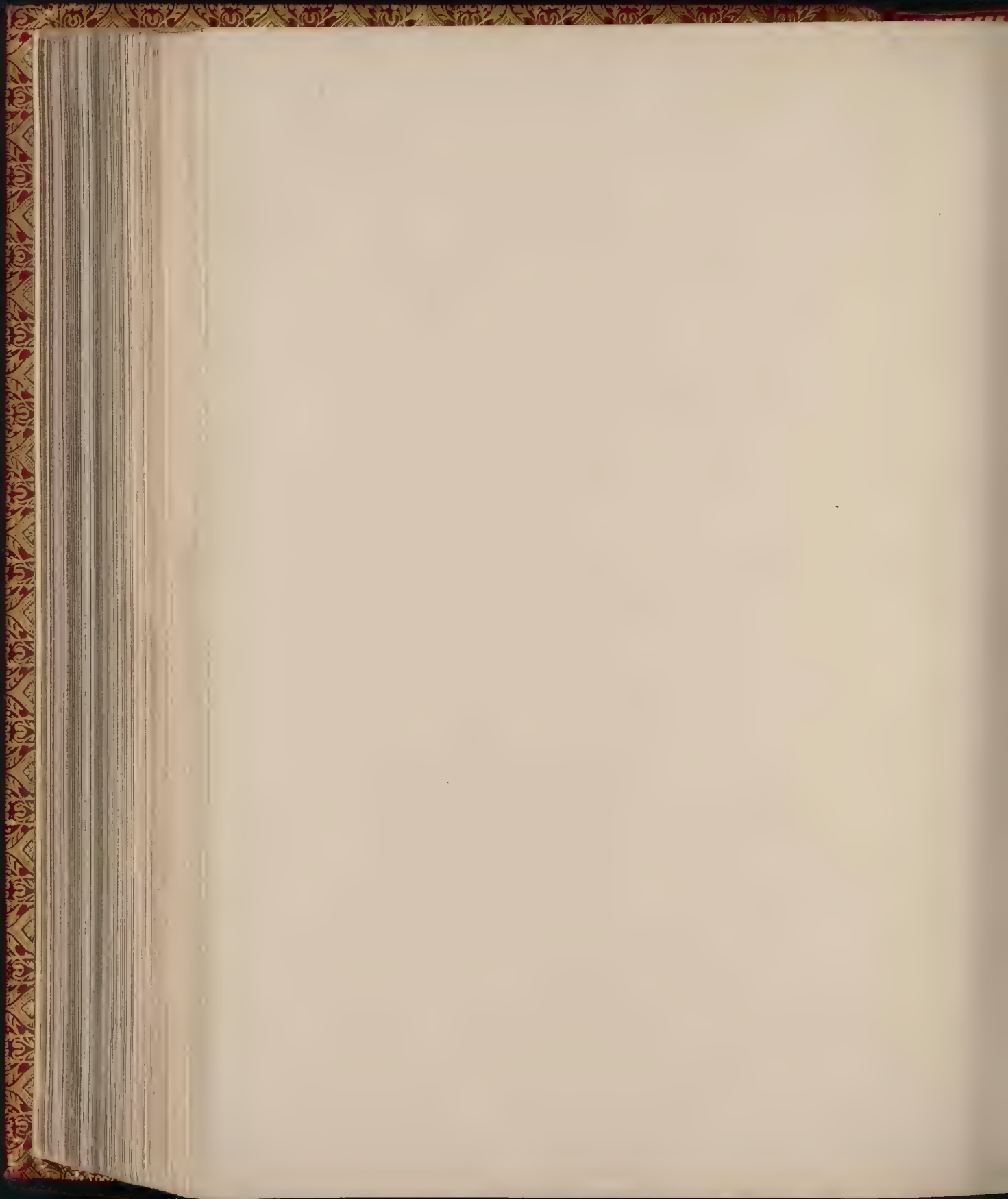
fastened to a tree by a rope round the waist one may stand on the brink and gaze straight down the sheer side of the mountain upon another world five thousand feet below, and even hurl down a huge boulder without a sound returning from the crash of its contact with the earth. Here is an atmosphere bracing and cold, there lie the steaming plains of the low country. Behind lies a wild and almost unfrequented region, while below nestle the cosy bungalows of the Balangoda district, in the midst of expanses of tea bushes, only 1700 feet above sea level. Such is the distance of the plantations, rivers, bungalows and forests, that only by the aid of a telescope can the nature of any particular object be determined. When I visited this spot eleven years ago it was necessary to set out with a retinue of coolies carrying provisions, blankets, and other paraphernalia; the only accommodation then was the uninhabited hut or rest-house built there by the Government. To-day the expedition is not such a serious affair, as the railway takes us within four or five miles. Although the leopard may have deserted his old lair and the herds of elephants betaken themselves to quieter regions undisturbed by the iron horse, the same weird forests, with their dense undergrowth of masses of nelu scrub, the same magnificent landscapes and the impressive scene at the "World's End" are there unaltered. The human eyes that have looked across that marvellous abyss are at present few; but with the facilities now offered by the new railway it will doubtless become a much-frequented spot. Few people now journey to the Horton Plains by the old paths from Nuwara Eliya, and they will therefore soon be overgrown and effaced, while the crossings over streams and gullies will decay and perish. It is now usual to go to Nanu

Oya by coach, and thence to proceed up the Bandarawela railway to Ohiya. From Ohiya the entrance to the plains may be reached by a climb of about an hour and a half over rugged country, and the return journey is now best made by the old Nuwara Eliya path for about eight miles to Ambawela, and thence by rail to Nanu Oya. By this route very grand views of scenery from the side of the Totapola range may be obtained, and many delightful bits of forest, differing in character from any elsewhere. The trees, which look so old and undisturbed with their rich long beards of variegated moss, appear to be dwarfed by the cold of their lofty and exposed situation. Wild flowers, orchids and ferns always render the scene fairy-like in the sunshine, but it is when the nelu is in blossom that these highland forests transcend in beauty almost every other part of Ceylon. This lovely flowering shrub, of the *Strobilanthes* family, is the chief undergrowth in these forests, and the species number as many as twenty-seven, some of which grow only in the drier parts of the country, but about twenty of them favour those forests with a considerable rainfall. Some are delicate and small, others have thick cane stems and grow to a great height. The blossoms cluster round the joints of their stems, and display great variety of colour—blue, purple, red, white, and the parti-coloured crimson and white. The blossoming is so profuse that the plant takes some years to recover, and it is therefore seldom that these high jungles are seen in their fullest glory. The fragrance of the atmosphere is no less remarkable than the beauty of the scene. Huge swarms of bees are attracted by the flowers, and when these are succeeded by the nuts, all sorts of creatures appear, as if by magic, to take their turn at the feast.





FOREST AND PAVANAS, FROM PAKAPOLA.



Coming down the side of Totapola, we obtain grand views of Nuwara Eliya, a thousand feet below; even its bungalows and lake being distinctly visible on a clear day, though twelve miles distant.

There is some very fine soil on the slopes and valleys outside the Horton Plains only awaiting the removal of the State embargo prohibiting the sale of land at above five thousand feet to be brought under cultivation. Unless some exception be made in this sweeping prohibition in favour of the cultivation of chena and patana land wherever possible, the most costly section of the mountain railway will continue to surprise every visitor at the existence of such magnificent means of communication in a region so destitute and uncultivated as that between Upper Dimbula and Ohiya.

This section of the railway, which is laid over the highest parts of the mountain districts, was sanctioned by the Secretary of State in 1888, and was constructed by the Government itself without the intervention of the contractor in four and a half years. Mr. F. J. Waring, C.M.G., was the chief resident engineer of this magnificent work, of which he may well be proud. The line passes through nineteen tunnels and over twenty bridges in the twenty-five miles it traverses, and the average cost was about a quarter of a million rupees per mile.

For the first few miles from Nanu Oya the scenery consists of dense forests, and as the line runs along the heights to the summit station of Pattipola there are many parts where the steep descent, although affording lovely views of rugged and



beautiful country, is somewhat alarming to the timid traveller. A pair of cataracts bursting side by side through the forest on the opposite mountain side are, perhaps, the most entrancing sight before we enter the summit tunnel to come out upon a scene of a character entirely different from any other in Ceylon. In the place of forest and jungle we see miles of rolling downs covered with mana grass, here and there interspersed with clumps of forest, as far as the eye can reach. New beauties of landscape unfold themselves every mile of the way, until at Haputale the country can be seen stretching right away to the eastern coast.

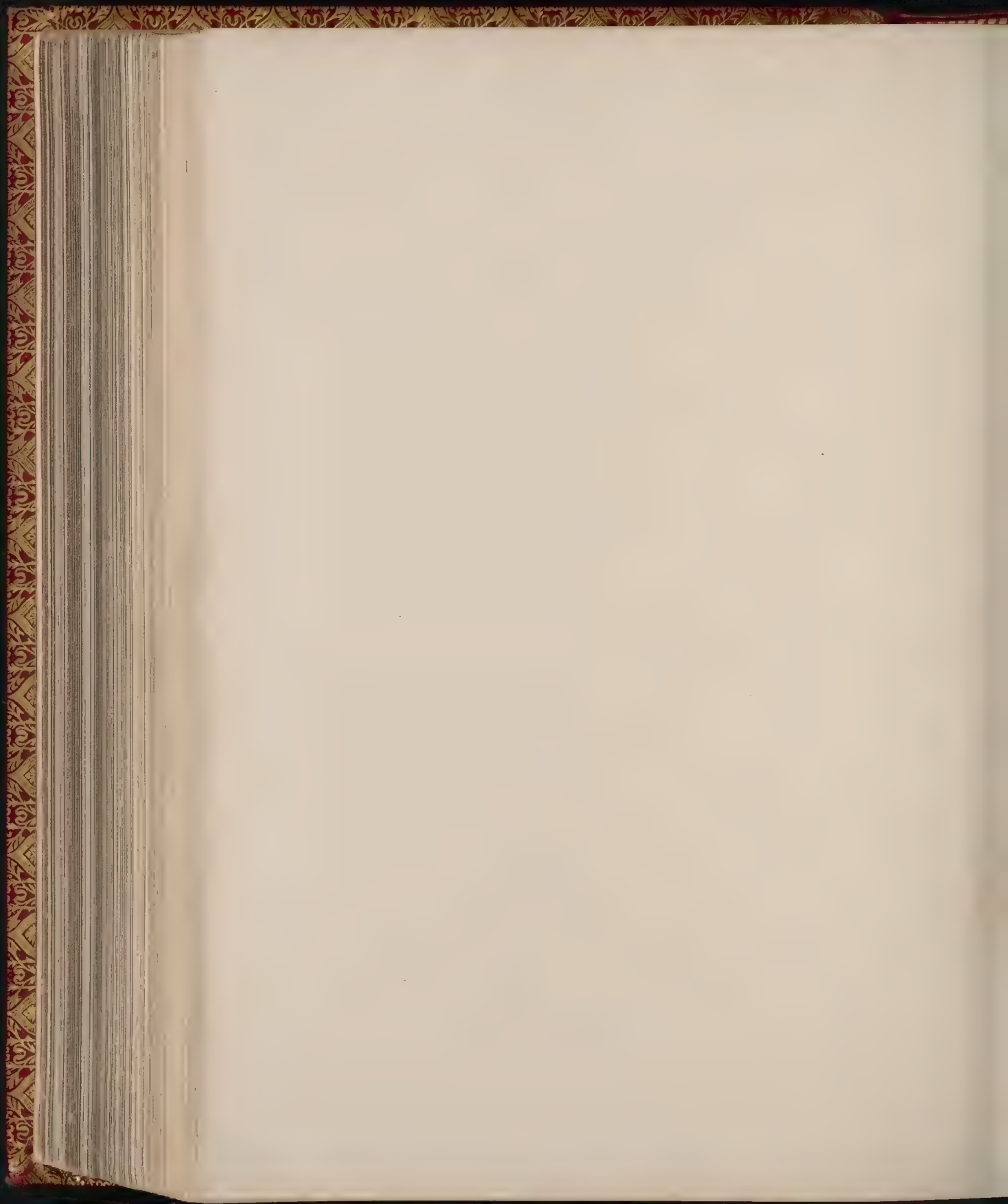
The line presently terminates at Bandarawela, whose perfect climate would make it a rival of Nuwara Eliya as a sanatorium were it not that its fine season happens to come when Nuwara Eliya is generally deserted.





THE FALLS OF THE FALLS OF THE FALLS







## CHAPTER IX.

### LIFE IN NUWARA ELIYA.



THE European population of Nuwara Eliya numbers about two hundred and fifty, many of whom are all-the-year-round residents having estates in the district, and others who for the most part having their occupations in

Colombo or other towns of the low country, still possess the luxury of a residence at the Sanatorium, which they usually occupy in "the season." The native population amounts to about two thousand, drawn from many races and with an equal variety of occupations. There are Singhalese, Tamils, Moormen, Malays, and a few descendants of the Portuguese, and their professions include those of lawyers, physicians, storekeepers, astrologers, devil-dancers, pedlars, pingo-bearers, dhobies, jaggery-sellers, goldsmiths, betel-sellers, tinkers, tom-tom beaters, beggars, and others, which according to the declarations of the last census amounted to upwards of one hundred.

Although the European community is small, it cannot be said that life is in the least degree monotonous to those who are fond of country pursuits. In addition to the wild sport of the jungle, there are many distractions such as cricket, golf, and lawn-tennis. The lake is full of carp, and trout have been

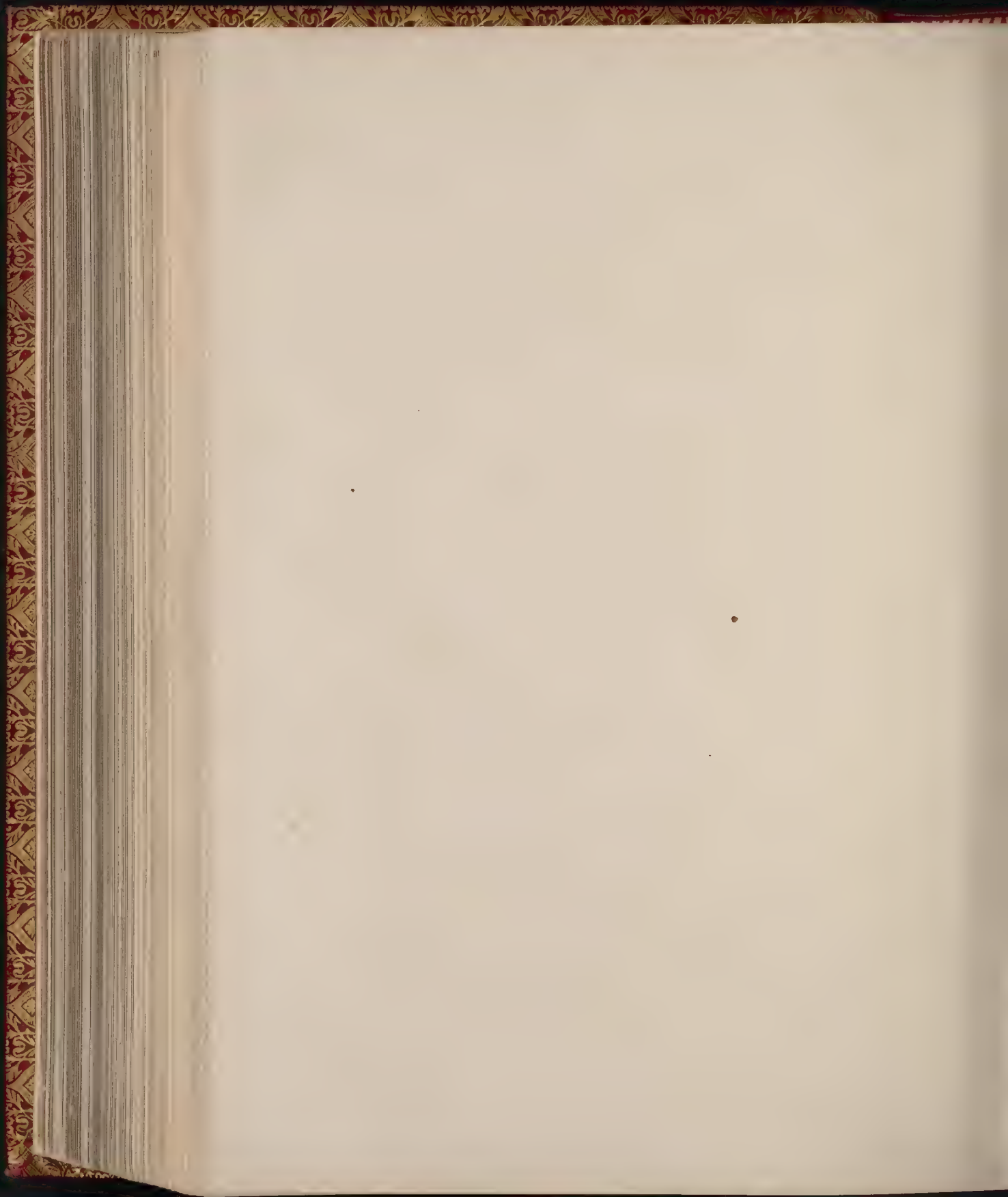
successfully introduced into the neighbouring streams, for which licences to fish are granted for any period. The golf-links are now one of the chief attractions of the place, and are the scene of many exciting contests. There is also a well laid out race-course, and the Jymkana is quite the event of the year. All Colombo flocks to Nuwara Eliya for the races, and the sporting fever extends even to the ladies, who vie with one another in the latest Parisian confections. Every bungalow, hotel, and club is taxed to its utmost capacity. Many who cannot find accommodation ride daily into the station, distances of twenty and even thirty miles not being considered too great even when followed by a dance at the end of the day. The invigorating mountain air seems to banish all fatigue, and nowhere is there more fun crammed into a single week than amongst the genial society and vivacious spirits to be found in Nuwara Eliya during the Jymkana.

It has more than once been stated in recent publications that residence in Nuwara Eliya is subject to serious drawbacks in the shape of costly living and indifferent food. These statements are not intentionally misleading, but may be traced to a reliance upon old accounts of the place rather than actual recent experience. It is true that even twenty years ago the cost of general provisions was out of all proportion to their quality, but the improved means of communication has changed all this. It is now not only no longer a place of expense and privation, but living is even cheap and luxurious. The *table d'hôte* of the Grand Hotel or the Hill Club is equal to that of a fashionable London hotel, and the tariff one half. It is only necessary to glance at the gardens surrounding the



PORCUPINE.





bungalows to see how this comes about. Upon the slightest encouragement the land brings forth such abundance that half the needs of the table are obtained at the most trifling expense for labour. In addition to the native fruits and vegetables there are splendid crops of peas, cabbage, potatoes, turnips, carrots, and beans; fine strawberries, citrons, gooseberries, raspberries, and blackberries. Everything thrives to perfection under good management, and the small gardeners of Nuwara Eliya are having a good time as the popularity of the district increases. The only serious difficulty that besets the gardener is the enormous number of insects and grubs, but this is minimised by the plentiful supply of cheap labour. Flowers both wild and cultivated are the great glory of the place; hedgerows of geraniums, myriads of arum lilies, thickets of wild roses, huge bushes of chrysanthemum, heliotrope, camellias, and fuchsias, and all manner of smaller things, such as carnations, azaleas, pansies, stocks, and phloxes are everywhere to be seen. Many old colonists dwell there with a record of health such as few residents in the mother country can boast of; and, although it has hitherto been customary to regard the climate of Ceylon as unsuited for prolonged residence, the opening up of such districts as Nuwara Eliya and Bandarawela will make this an almost incredible tradition of the past by providing every means for recruiting lost energies without the trouble of a sea voyage and the dangers of an English winter. The lack of hotel accommodation and the difficulty in obtaining supplies in the very districts where they were most needed have been sorely felt; but with the new railway and the good hotels at Hatton, Nuwara Eliya, and Bandarawela, the greatest anxiety of the colonist with the responsibilities of

a family has been removed, and he is no longer threatened by the ever-present bugbear of an inevitable voyage home for the health of himself, his wife, or his children.

English children indeed are very happy in Nuwara Eliya. The freedom of life and the many opportunities of outdoor amusement are much appreciated, and they thrive under such suitable conditions. It is a wonderful place for strange pets, a favourite amongst them being the porcupine, of which a specimen is given in Plate xxvi. Although porcupines are very plentiful in the jungle, at Nuwara Eliya they are seldom seen, being nocturnal in their habits and hiding in holes and caves by day. They live upon roots and are consequently extremely mischievous, but their fondness for potatoes is their destruction, as it leads them to visit gardens where they are easily entrapped. When old they shed their quills, which are collected by the natives from their haunts and used with much skill in the construction of the well-known ornamental boxes which are to be found in every curiosity shop. They are rather a nuisance to sportsmen who hunt with dogs, for if a hound turns up a porcupine he will follow it only to return with a number of quills in his head, neck, and chest, the victim of an ingenious ruse by which he is inveigled into a hole to be rammed at close quarters by the porcupine who backs on to him and leaves his darts sticking in his pursuer.

There are various theories by which it is sought to prove that in the remote past Nuwara Eliya was a thickly populated and very important station, though all we really know is that a century ago it was uninhabited. Its rediscovery is



due to the enterprise of Dr. Davy, a brother of the celebrated Sir Humphry, who made his way thither in 1819. A portion of his own account is worth quoting here. He says: "We entered a forest, in which we began to see traces of elephants, and proceeded over wooded hills, gradually descending till we came to a great extent of open country, the aspect of which was no less novel than agreeable. Our guides called it Neuraelliyapattan. In point of elevation and extent, this tract, there is reason to believe, surpasses every other of the kind in the island; perhaps it is fifteen or twenty miles in circumference, and its average height may be about 5300 feet above the level of the sea. Surrounded by the tops of mountains, which have the appearance of hills of moderate height, its character is that of table-land, elevated and depressed into numerous hillocks and hollows. The wood which covers the boundary mountains (and they are all, without exception, covered with wood), is of a peculiar kind, quite Alpine, and very similar to what we found on the summit of Namunakulakanda. The same kind of wood ramifying into the table-land, and occurring scattered about in insulated clumps, with large solitary rhododendrons here and there, has a very picturesque effect, and helps to make a very charming landscape.

"Beautiful as this region is, and cleared, and possessing, in all probability, a fine climate (certainly a cool climate), like the similar heights between Maturata and Fort M<sup>c</sup>Donald, it is quite deserted by man. It is the dominion entirely of wild animals; and, in an especial manner, of the elephant, of whom we saw innumerable traces. Indeed, judging from the great quantity of the dung of this animal, which was scattered

over the ground, it must abound here more than in any other part of the island. Reasoning *à priori* would have led to a different conclusion; and at first it appears not a little singular that the most elevated and coldest tract of Ceylon, where the average temperature of the air is, probably, below  $60^{\circ}$ , should be the favourite haunt of an animal that is supposed to be particularly fond of warmth. He is probably attracted to this place by the charms of good pasture, and of a quiet peaceable life, out of the way of being annoyed by man. In respect of cold, I suspect he is much less delicate than is commonly imagined, and that he is capable of bearing with impunity considerable vicissitudes and a pretty extensive range of temperature; and this seems to be established by the circumstance of elephants being numerous in some parts of Southern Africa, where ice occasionally forms, and where the climate is certainly colder than on the Neuraelliyapattan. The importance which I attach to this fact is in its geological bearing. It tends, apparently, to diminish the marvel of the occurrence of the bones of elephants in the alluvial deposits of temperate climates, and seems to render it far from improbable that the animals to which they belonged lived in the countries where their remains are now found; and the Arctic species, of which one specimen has been discovered included and preserved in ice in Siberia, may, perhaps, entitle the same explanation to be extended to the bones of elephants found in high latitudes.

“Before I entirely quit this region, I may remark that I could obtain very little information respecting it from my guides. The probability is, though I am not aware it is sup-

ported by tradition, that it was once inhabited and cultivated, or at least cleared by man; and, for a reason assigned already, that in a state of nature the local circumstances are such as would favour rather than prevent the growth of wood. All I could collect from the natives with me amounted to this—that the Pattan was never inhabited, and that, except by the passing traveller, it is visited only by two descriptions of men—by the blacksmiths of Kotmalé, who come in the dry season to make iron, and by the gem-renter and his people in quest of precious stones. I could not learn with any precision either the spot where the ores of iron occur or where the gems are found. When at Badulla I saw some specimens, said to have been collected on the Neuraelliya; they were chiefly cat's-eye and adularia, and different varieties of sapphire, all very similar to the minerals of the same kind from Matura and Saffragam."

There are signs visible around Nuwara Eliya of an ancient irrigation system, which must have involved immense labour and great engineering skill. These seem to demand the theory of former prosperity and immense population. Sir Samuel Baker thought that the supposed ancient importance of the place was due to its sources of water supply, upon which the lower regions depended, and to its gems. Traces of masonry in the angles of ravines suggest that the watercourses were at one time very numerous, and that they were directed to vast stretches of country now uncultivated and covered with jungle. Most of these courses are now dry, and the gigantic aqueducts of two thousand years ago are overgrown with forest trees. There are remains of one impressive work of masonry, apparently unfinished,



about which a Singhalese legend says that it was begun one early morning by a giant, who at mid-day, hearing of the illness of his wife, left his work and never returned.

But whatever may have been its glorious past—and the extensive ruins in the North Central Province prove beyond question that the country was thickly populated before the Christian era—we owe its present usefulness as a sanatorium in the first place to the efforts of a remarkable man, the road-maker of the century, and in the next to the extension of the Government railway.

Major Skinner arrived in Ceylon in the year 1814 at the age of fourteen, at a time when the journey from Colombo to Kandy, across swamps, jungle, and ravines, occupied about six weeks. Two years after his arrival young Skinner was entrusted by the Governor, Sir Edward Barnes, with the construction of the most difficult part of a road, which was soon to bring this hitherto almost inaccessible region within five days' march of Colombo. To the genius of this lad the success of the enterprise was mainly due. Becoming an officer of the Ceylon Rifles, he soon applied military organisation to the work for which his abilities so obviously fitted him by enlisting a pioneer force to the number of about four thousand men, in order that he might have trained labourers on whom he could always rely. With an army of experienced workmen he spent nearly fifty years in the construction of roads and bridges, often undergoing the greatest privations during his surveys of the trackless wilderness. Few men have left behind them such an imperishable record of a useful career as the accomplished and un-

assuming Major Skinner. The magnificent network of roads all over the country is his lasting memorial. Upon his arrival there were none, and at his departure there were three thousand miles, mostly due to his genius, pluck, energy, and self-reliance.

The good order in which these roads are kept is generally surprising to the visitor, and the method by which repairs are accomplished affords some interest and amusement. The first process, that of breaking up metal by the roadside, is much the same as in England; but when the road requires mending, a gang of Government coolies is told off for the purpose, each carrying a huge pounding-block, the prototype of the Anglo-Saxon beetle. The metal is taken in small baskets from the roadside heaps by women, who spread it on the road. The coolies then form into a group, each man with his pounder. They all begin by singing a monotonous Tamil ditty, the burden of which is generally some coarse humour. At the end of each verse the pounders are raised in strict time and dropped with a thud upon the road. Another verse is sung and another thump is given, and so on *da capo* until the metal is driven home. Twenty to thirty strokes an hour is a good average. This method strikes the stranger as rather primitive, but it is found to be as effective and economical as any up-to-date process that could be substituted.

The facility with which the regions of wild game are now reached has not yet succeeded in depriving the island of its claim to be regarded as a sporting country. It has always been celebrated for its elephants, leopards, elk,

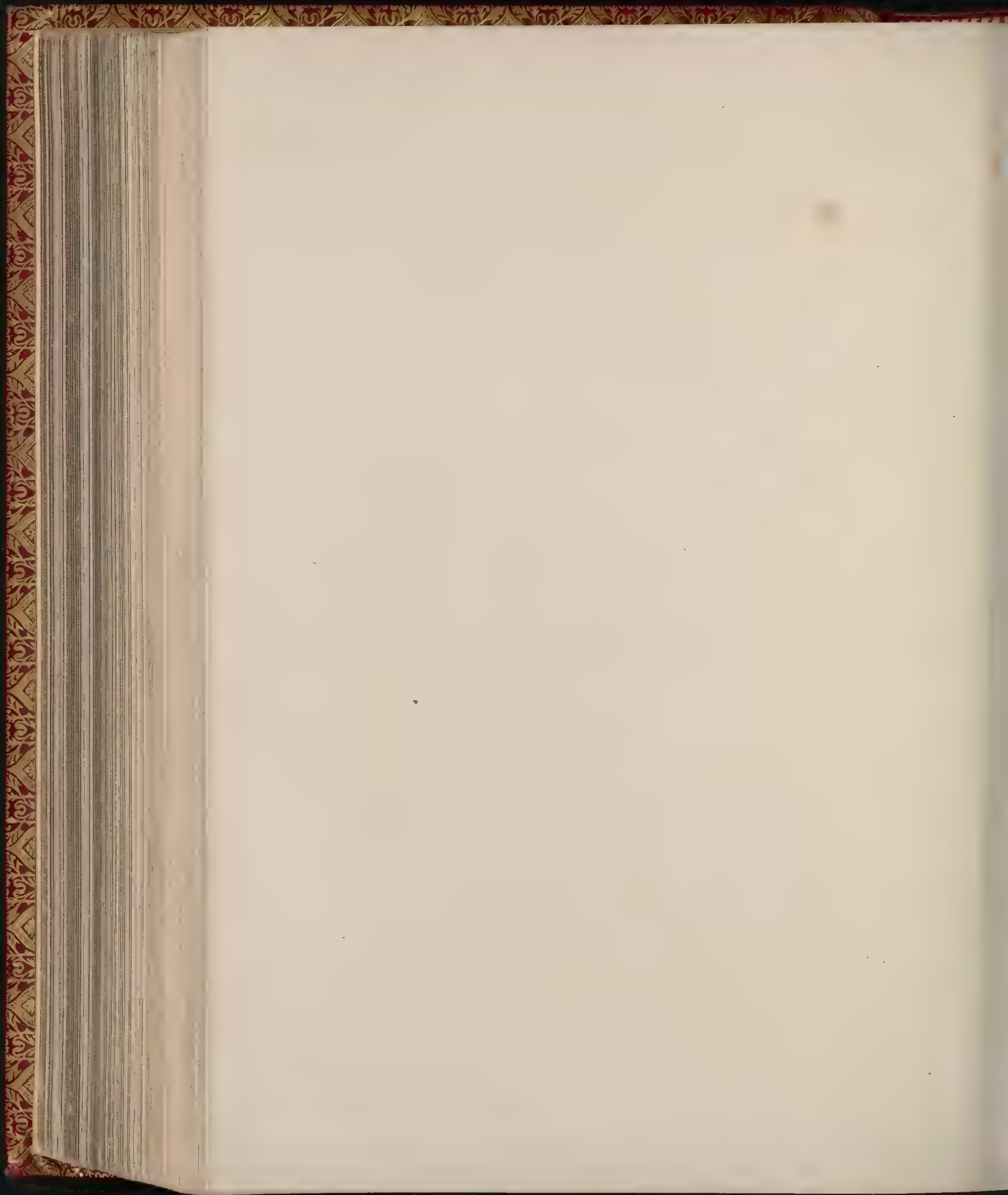
bears, buffalo, and hogs; and although the ruthless slaughter which is carried on by the natives, even during the close season from May to October, has undoubtedly reduced their numbers in recent years, there is still a large amount of game, and as no period of protection is afforded the leopard bear or elephant the visitor who has a taste for hunting can be suited all the year round. In addition to this, the State of Travancore, with its bison tiger and the Nilgiri ibex, is within easy reach across the Straits. In the accompanying Plate may be seen specimens of all the animals above mentioned, with the exception of the tiger. These trophies have been selected from the large collection of one of Ceylon's keenest resident sportsmen—Mr. H. Drummond Deane, of Kintyre Estate. Although in this brief comment on the attractions of Ceylon I cannot pretend to deal at all adequately with the wide subject of sport, these spoils of the hunter suggest one point too seldom referred to in text-books intended as a complete guide for those in search of big game—I mean the difficulty in a climate so moist and hot as that of the lower plains of Ceylon of temporarily preserving the trophies which it is desired to get mounted in England. Mr. C. Thorpe, of Croydon, the naturalist who prepared and set up those in our illustration, has enlightened me as to the great loss of fine specimens to be attributed to this cause, and suggests that every sportsman should obtain such instructions as may ensure the arrival of his treasures in good condition.

The most attractive sport in Ceylon is that of sambur hunting on the hills round about Nuwara Eliya and the Horton





Fig. 1. 1845. 2.



Plains. An early meet of the hounds is arranged, usually at six, when the air is keen, frosty, and exhilarating. In such a country horses are useless, and the sportsman, who must be in good training, follows the hounds through jungle and river, across mountain and plain, with knife in hand. This is his only weapon for every emergency, and although the sambur deer or elk, as he is locally called, is the animal he seeks, the dogs may at any moment give tongue to the ferocious and more dangerous boar. When the elk is found he makes for the nearest water, even though it be miles distant, through tangled jungle, steep ravines, and trackless forests, followed by the hounds, who almost out-distance the huntsmen; the latter strive for the foremost place, and the first man who comes up with the stag at bay has the honour of knifing him, a task which requires considerable skill and agility. Unfortunately, both the sambur and the spotted deer have more ruthless enemies than the genuine sportsman. Gipsy hunters, chiefly Moormen or Indo-Arabs, shoot them in the dry months of the close season from small platforms, erected for this purpose near the water-holes to which they come by moonlight to drink, merely for the sake of their horns and hides, which in their thousands find a ready market in Colombo for shipment to Europe. These wholesale poachers owe their escape from detection to the circumstance that Europeans, being unable to obtain licenses for deer sambur or buffalo during those months, rarely enter these regions to interfere with them. Unless the extermination of these animals is desired, some steps must be taken by the Government to deal with this illicit sport. Perhaps the simplest and at once the most efficacious way would be either to forbid the export



of horns and hides altogether, or to place on it a prohibitive duty.

The best districts for shooting lie within a day's journey of Nuwara Eliya, Hambantotte, on the west coast, being perhaps the most favoured by sportsmen. Here the game consists chiefly of bear, buffalo, and elephant, all of which are numerous in that part of the country, but more especially the first, who may be met with near any water-hole.

Smaller game is very plentiful, comprising chiefly the tiger cat, monkey, porcupine, and crocodile; while among the birds are pea-fowl, jungle fowl, flamingoes, pelicans, cranes, snipe and quail.

This brief description may serve to show that in spite of the rapid spread of cultivation since the days of such giants of the rifle as Sir Samuel Baker, Major Rogers, and Gordon Cumming, the sportsman is still well catered for, and that the island even yet provides plenty of all descriptions of sport, in comparison with which those of the old country seem tame in the extreme.



## CHAPTER X.

### ADAM'S PEAK.



HERE is no object more familiar to the inhabitants of Ceylon or makes a deeper impression upon the multitudes who visit her shores than the lofty cone which bears the name of our first parent; and it may be said without fear of contradiction that among all the mountains in the world invested by tradition with superstitious veneration none has stirred the emotions of so many of our fellow subjects as Adam's Peak. The origin of its sacred character involved at once as it is in the legendary history of several ancient religions has been the subject of considerable research and greater conjecture.

There is no doubt that the legends take their rise in the mark on the summit resembling the impress of a gigantic human foot. This the Buddhists devoutly worship as the sacred footprint of Gautama, while the Hindoos equally claim it as that of Siva, and the Mahommedans, borrowing their history from the Jews, as that of Adam. Thus do the adherents of three great religions, to the number of 800,000,000 of our fellow creatures, vie with one another in veneration of the

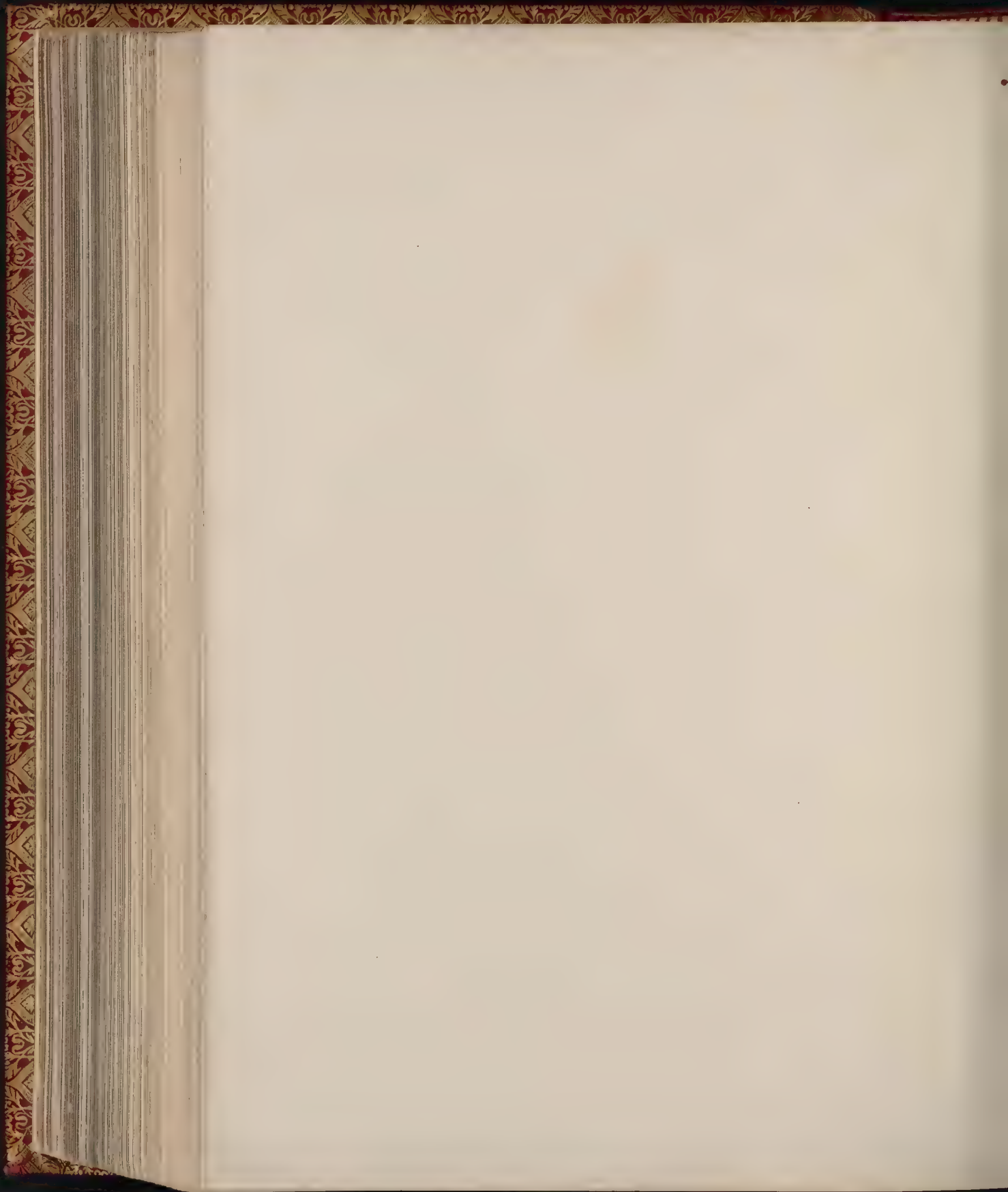
lonely Peak. As in pilgrim bands they ascend the mighty cone their hearts are moved and they regard its rugged paths as steps unto Heaven. From all parts of Asia thousands annually flock up the steep and rocky track enduring privation and hardship for the good of their souls. Some of the very old people of both sexes are borne aloft upon the shoulders of their stalwart sons, others struggle upwards unaided, until, fainting by the way, they are considerably carried with all haste in their swooning condition to the summit and forced into an attitude of worship at the shrine to secure the full benefits of their pilgrimage before death should supervene; others never reach the top at all but perish from cold and fatigue, and there have been many instances of pilgrims losing their lives by being blown over precipices or falling from giddiness induced by a thoughtless retrospect when surmounting especially dangerous cliffs. Some idea of the appalling difficulties that present themselves to those who ascend from the western side may be gathered by a glance at the precipitous shoulder of the rock observable on the right-hand side of Plate xxix. The passage of this involves such imminent risk that a false step at any moment would result in a fall of several hundred feet.

The European traveller, although uninfluenced by any superstition, is nevertheless affected by the awe-inspiring prospect that meets his gaze when he has reached the summit. There are many mountains of greater height from whose lofty peaks the eye can scan vast stretches of eternal snow, but none can unfold a scene where Nature asserts herself with such impressive effect as here.





THICK FOREST AND FERN.





Before describing the chief features of the summit and the curious shadow phenomenon, some details of the ascent may be of interest. The journey may be accomplished from the south-western or the north-eastern side of the cone, the former being extremely steep and difficult while the latter is comparatively easy. Pilgrims generally choose the more arduous route, owing to the importance that is attached to the religious rites to be observed at various stages marked by some cliff or spring to which legends have attributed a sacred character.

A start is made from Ratnapura, the City of Gems, in whose vicinity are found most of the sapphires and cats-eyes of Ceylon. The heat of this place is great when the sun is abroad, and renders the walk through several miles of jungle land very trying, but the path lies through such lovely vegetation, that the orchid, pitcher-plants, and other equally beautiful flowers, turn one's mind from the discomforts of the way, which to the European traveller, more heavily handicapped than the native by clothing, are nevertheless very real. After about eight miles we begin to reach a cooler atmosphere, and the scene changes to a landscape of ravines and crags hung with giant creepers in festoons spread from tree to tree and rock to rock. Then we begin to toil up the remaining ten miles of the rocky pilgrimage over gnarled and interlaced roots and relentless obstacles innumerable, at one moment on the edge of a steep abyss at another traversing narrow passes o'erhung with the boughs of forest trees: At length we reach Ouda Pawanella, a hamlet at the foot of a huge beetling cliff. As we climb on we pass near the edge of a dizzy precipice about eight hundred feet in depth, called Nilihela, after a



maiden who incautiously fell over it and was dashed to pieces on the rocks below. Her spirit still haunts the spot, and her voice is heard in the echo that answers to ours. Every open eminence for the rest of the way discloses a prospect both enchanting and magnificent. A toilsome mile further brings us to Diyabetma where the Peak now comes into view, and the reverential salutation of the pilgrims, "Saädu!" "Saädu!" breaks the stillness of the dense forest as the goal of their aspirations is revealed to their sight.

Here is a dilapidated bungalow which is now useless to the traveller being choked up with a rank growth of vegetation. Probably one of the last Europeans who made use of it was Mr. Knighton, who described it as a damp, uncomfortable cell where all attempt to sleep was vain owing to the roar of elephants and the scream of leopards and monkeys, which alone were sufficient to make night hideous, to say nothing of the possibility of a visit from such unwelcome guests.

Next we come to a romantic bathing-pool, where the Sitaganga, a sacred mountain stream, the subject of a great deal of legendary superstition, provides the pilgrims with holy water for the obligatory purification before they attempt to ascend the precipitous rocks which for the rest of the way now demand the utmost intrepidity.

The most appalling obstacle is reached when the traveller having climbed to the summit of a precipice is met by a cliff whose crest literally overhangs the spot upon which he stands. To scale this wall of rock with its projecting cornice

without artificial aids would be utterly impossible. An iron ladder, however, has been affixed to the perpendicular wall, and at the top the defiant projection has to be overcome by means of links let into the rock and by the aid of chains attached to the sloping slabs of granite which crown the cliff. The stoutest heart cannot but experience moments of anxiety as this point is reached, and the feet leave the firm ladder to be inserted in the rusty, ill-shaped links. There is nothing between us and the yawning abyss save the links which grate and sway as, with every nerve o'erstrained, we haul ourselves over the next thirty yards of bare and sloping rock. So great is the peril, that the slightest hesitation or the merest glance to right or left might unsteady the nerves and end in a fatal catastrophe.

The history of these rusty chains, with their shapeless links of varying size bearing the unmistakeable impress of antiquity, is involved in myth and mystery. The chain near the top is said to have been made by Adam himself, who is believed by all true followers of the Prophet to have been hurled from the seventh heaven of Paradise upon this Peak, where he remained standing on one foot until years of penitence and suffering had expiated his offence. His partner Eve is believed to have fallen near Mecca, and after being separated from her husband for two hundred years, Adam, with the assistance of the angel Gabriel, fetched her to Ceylon as being in his opinion the best substitute for Paradise.

Ashreef, a Persian poet, tells us that we owe the fixing of the chains to Alexander the Great, who "voyaged to Ceylon about B.C. 330, and there devised means whereby he and his friends might ascend the mountain of Serendib, fixing thereto

chains with rings and nails and rivets made of iron and brass, so that travellers, by their assistance, may be enabled to climb the mountain, and obtain glory by finding the sepulchre of Adam, on whom be the blessing of Allah!"

Whatever value may be set upon these statements as to the origin of the chains, it is certain that they existed at a very early period. Marco Polo, who visited Ceylon in the thirteenth century, thus refers to them:—"In this island there is a very high mountain, so rocky and precipitous that the ascent to the top is impracticable except by the assistance of iron chains employed for that purpose." How they were affixed is a mystery impossible of solution, and I certainly have no theory to advance.

The summit is reached by climbing an almost perpendicular precipice by the aid of a chain called the "chain of the creed," on each link of which the weary pilgrims utter some expression of devotion as they attain to the miniature plateau where their longing hearts are satisfied before the Sri-pada or sacred footprint.

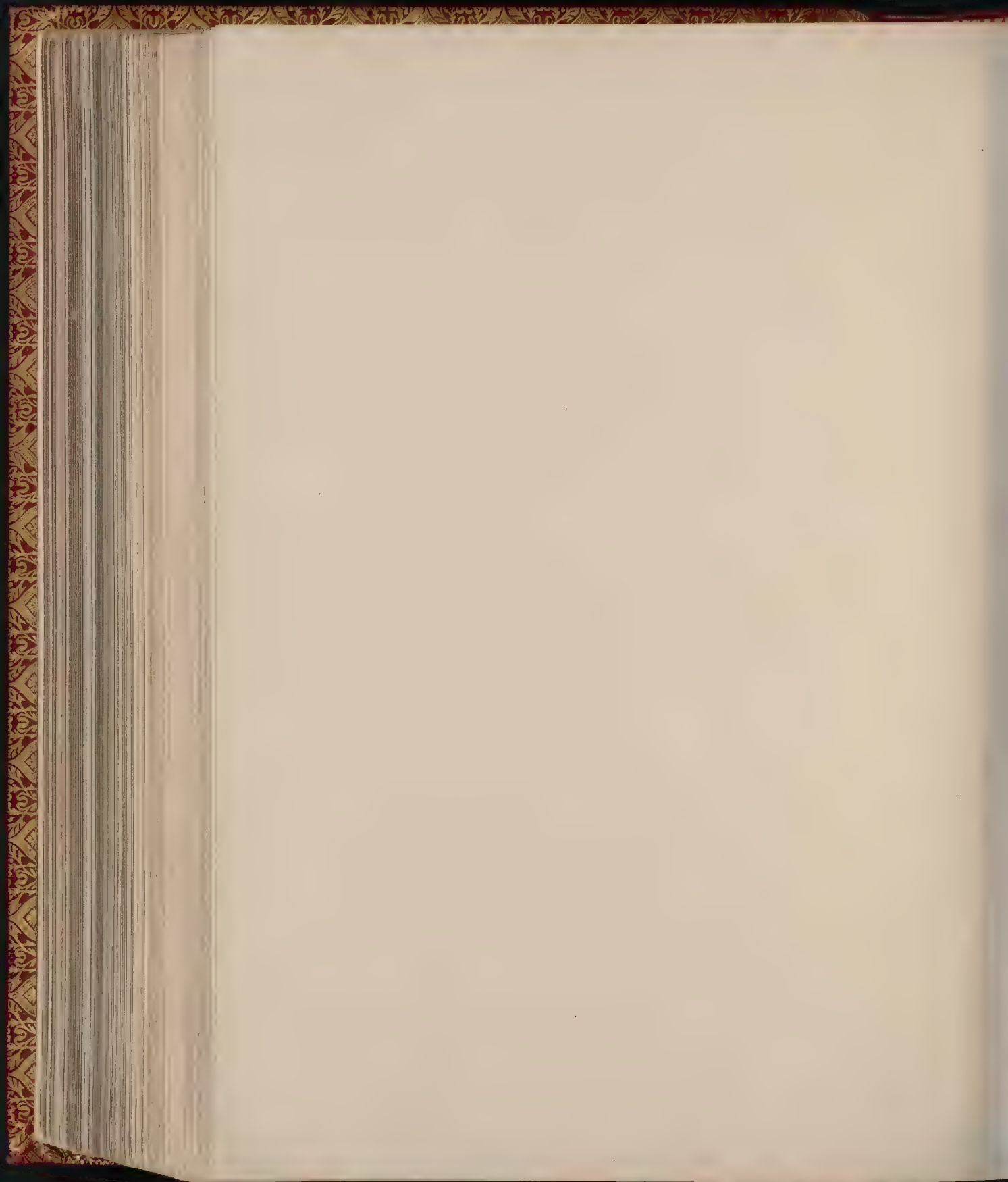
The ascent to the Peak from the north-eastern side is, as we have said, easier than the one described above, and, although it is generally considered less meritorious from the pilgrim's point of view, many forego the benefits to be derived from the more arduous climb in the belief that the additional peril, though by no means supererogatory, is not essential to their sacred duty.

The European traveller is of course quite free in his choice. If he does not care to take his life in his hands up the south-western route, he may journey by rail to Hatton where he will find an equipment for the journey easily obtainable. The way





ADDALE, HILL, FROM OCEAN VIEW.



then lies through the tea plantations of Dickoya for about fourteen miles and onwards to the gap of Maskeliya, where the lovely waterfalls of the Peak burst into view. So far the distance may be covered by coach. The traveller then proceeds on foot in full view of the Peak, as presented in Plate xxviii. The foreground of this view was once Suluganga coffee estate, which upon the advent of the destructive leaf disease was planted with cinchona, and when that in its turn was abandoned in consequence of the fall in the price of quinine occasioned by over production, the scene was rendered fairer by the *Alsophylla crinita*, a feathery variety of tree fern as seen in the picture. This species of fern is indigenous to Ceylon, and from its love of light soon spreads over the open spaces of derelict land, and so its presence here is accounted for. Although my visit was as recent as 1893, I am told that already the ferns have been ousted by flourishing little tea bushes.

Onwards we advance through the forest to Oosamalle, the final ascent to which is made by means of steps cut in the precipitous rocks as in the ledge observable in the foreground of Plate xxix. This is the last place where water is procurable before the summit is reached. On either side of the ledge will be noticed rude huts where pilgrims are wont to refresh themselves prior to the task that now awaits them. The beautiful flowering nelu is seen in the foreground, and the aged rhododendrons spread their haggard branches above the dilapidated roofing of the hovels.

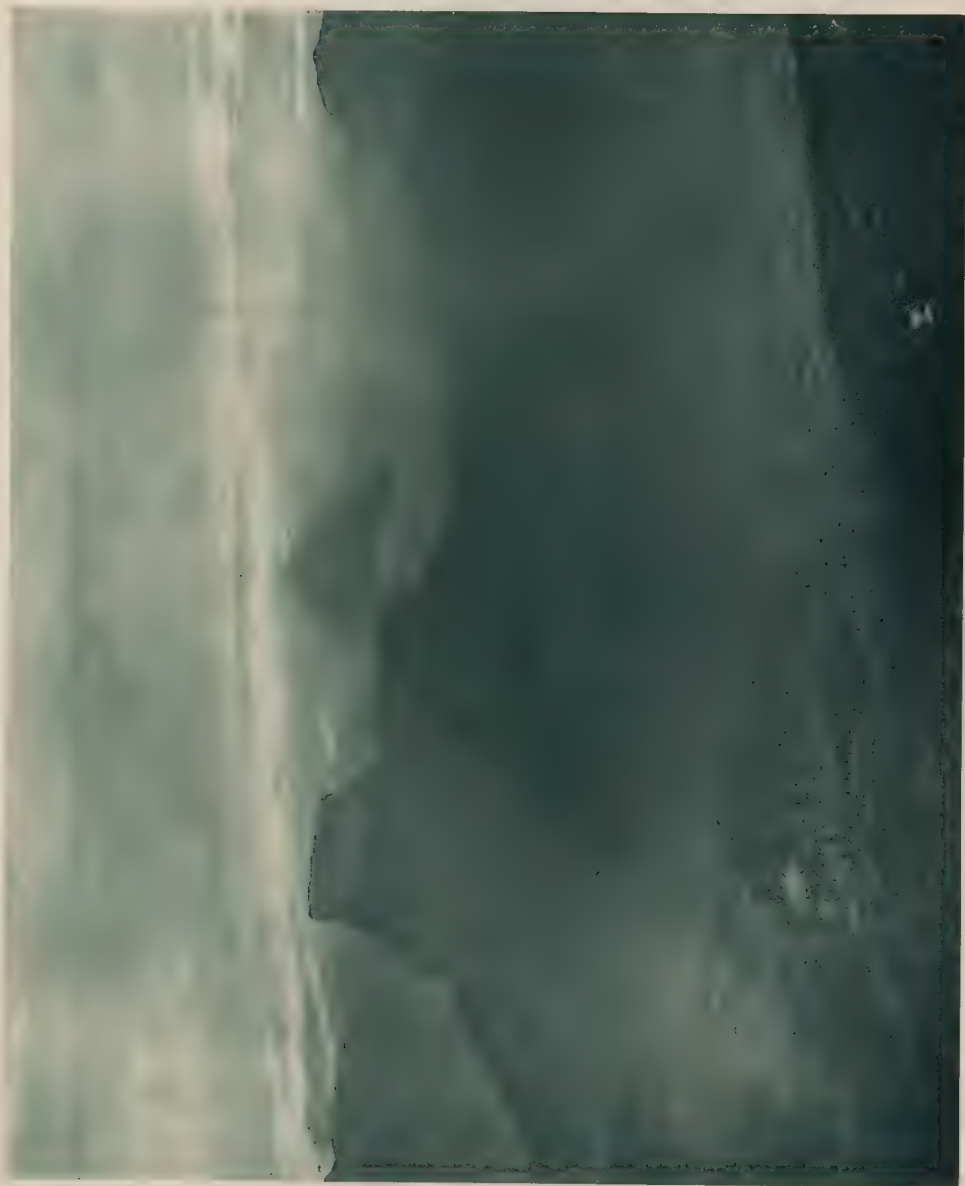
It is the custom of the Tamils upon making a pilgrimage to provide themselves with supplies of cotton which they attach to the trees at Oosamalle. Some of these threads may be distinctly seen in Plate xxix, hanging from the topmost



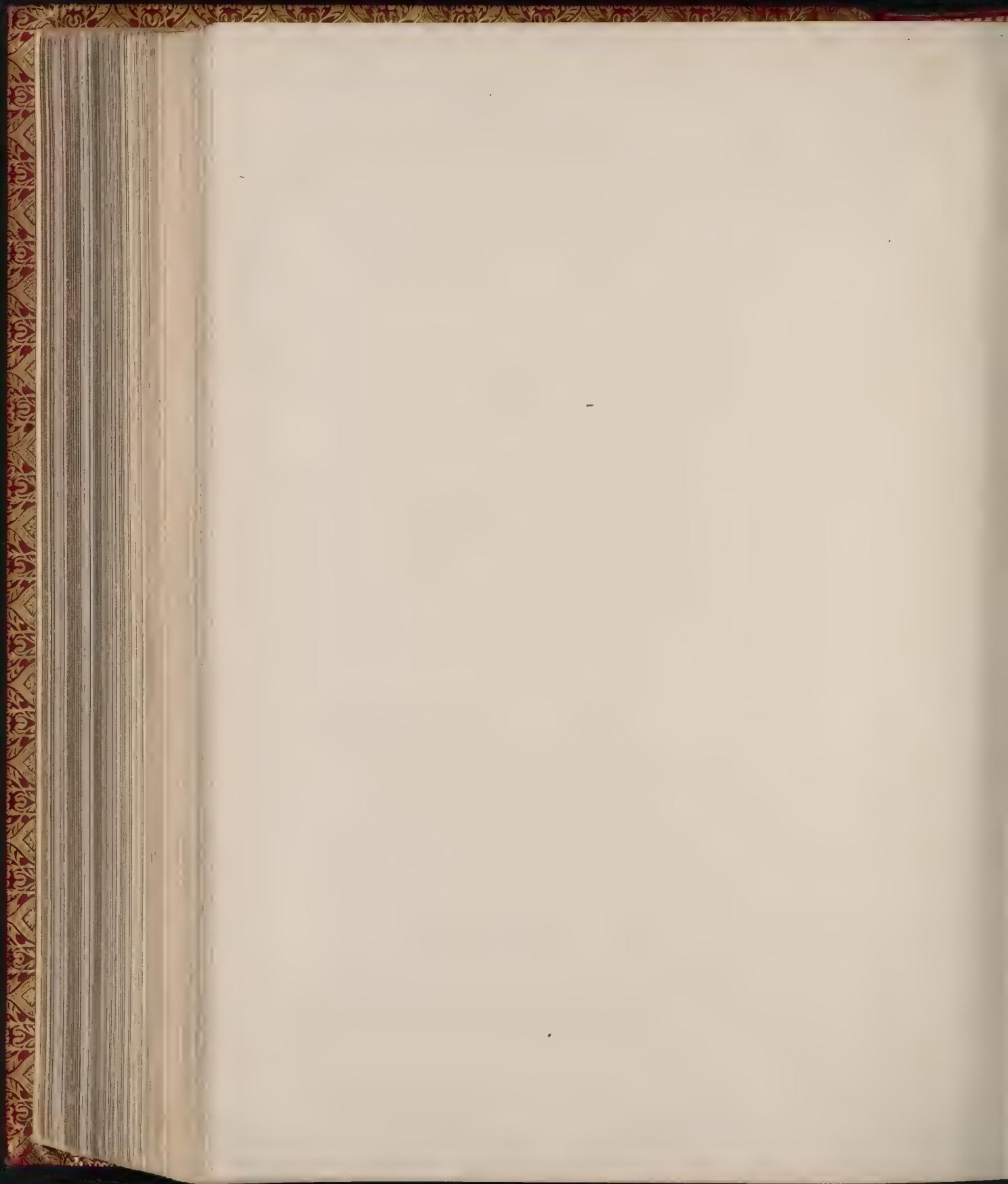
boughs of the rhododendrons, to which they have been fastened at considerable hazard of life and limb. This curious practice is due to a common belief in the following story:—In the days when the Tamils were the masters of Ceylon, their king made a pilgrimage to the Peak, and on his way he shot a deer, wounding it in the leg. Its blood was traced as far as Oosamalle, where the king saw the figure of a man sewing up a wound in his leg. He thereupon exclaimed, “What is this that I have done? I have shot a swamy instead of a deer.” He then gave orders that all pilgrims going up the Peak should leave some cotton on the Oosamalle for the swamy, in case he should be shot again and need more thread to sew up his wounds. The Singhalese, however, justify the custom on a different ground, saying that Buddha halted at this spot to sew up a rent in his robe, and they have a curious belief that by fastening threads to any place which has been specially sanctified by Sakya-muin and holding the ends the sacred influence is thereby transmitted, and they receive benefits and favours and even cures for sickness.

It will be noticed that Oosamalle lies at the very foot of the actual cone, and here the ascent in real earnest begins. It is about three miles to the summit, and as the difficulties of the climb on this side may be easily realised from an examination of the picture, I shall spare the reader any further description, only adding that similar chains of mysterious origin are found suspended over every cliff presenting great danger for the assistance of the pilgrims by this route also.

The last glimmer of light was passing away as I clambered into the open space enclosed within a wall of rock,



THE STATUE OF ADAM'S PEAK.





within which lies the sacred footprint beneath a picturesque little canopy. I had the good fortune to make the ascent in the genial company of a gentleman whose estate lies at the foot of the mountain, and without whose valuable acquaintance with the vernacular, which he placed at my service, my camera at least would never have reached the top. Our retinue of coolies, amongst whom were distributed the necessary provisions and camping paraphernalia for the night, became almost mutinous, complaining bitterly of their burden, and asserting the impossibility of proceeding up the difficult steep, encumbered with its weight. The sorest grievance was the forty pounds of my camera box which we were determined should not fall behind, for the sole object of the journey was to photograph the remarkable shadow of the Peak as seen in Plate xxx. At length, however, all reached the top in safety, and we immediately set to work with such preparations for the comfort of the inner and outer man as are possible where there is literally no protection from the wind that bites the cheek and chills the bones. How the poor and thinly-clad coolies bear the exposure I cannot understand, for with the thickest winter clothing and wrapped in woollen rugs, the cold seemed to us intense. Fires were soon kindled, and the cook who accompanied us served with marvellous alacrity a dinner that would have done credit to a well-appointed kitchen.

The first hours of night were passed in the pleasant talk which is always a natural outcome of excellent toddy accompanied by the fragrant weed. At length Nature's sweet restorer came, and, covered in our wraps, we slept till the buzz of voices told of the approach of dawn. Then came the

moments of suspense. Would the atmospheric conditions, without which the shadow is impossible, present themselves? The first faint beams revealed the fleecy shroud of mist covering the world below, and, as clearer grew the welling light, up rose the mighty shadow. Like a distant pyramid it stood for many seconds; then nearer and nearer, ever increasing in size and distinctness as the rays of light broadened over the horizon, it advanced towards us like a veil, through which the distant mountain forests and plains were distinctly visible, till at length it seemed to merge in its mighty parent, and instantly vanished.

It has been stated that as the shadow approaches the mountain its size diminishes; but this is the opposite of what I saw and the camera recorded. Accounts of this phenomenon are, however, so varying, that doubtless its characteristics differ with the changes of temperature, the density of the vapours, and the direction of the air-currents.

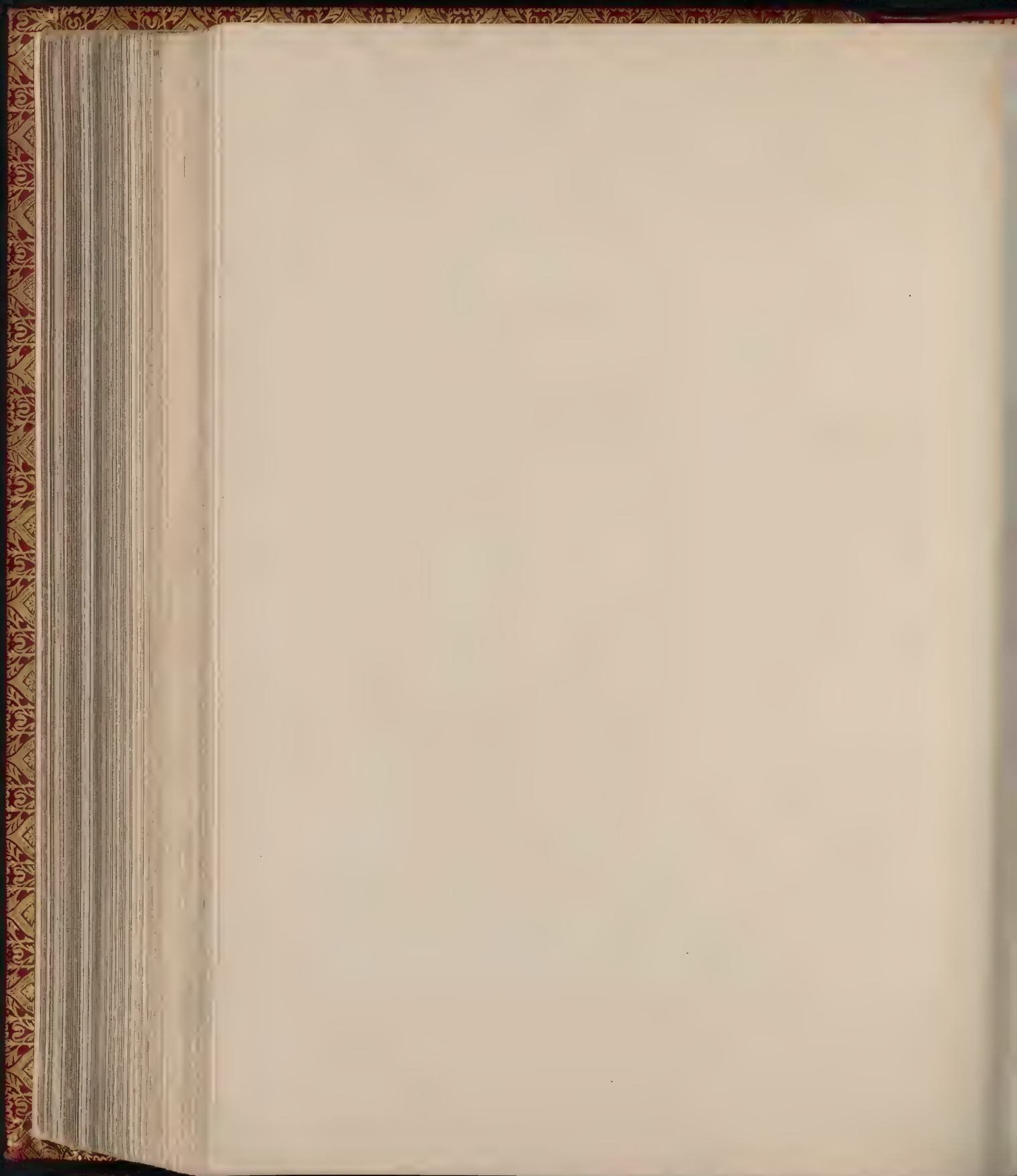
As the shadow departed the mists began to float upwards, revealing a landscape which, by all who have seen it, is unanimously admitted to be amongst the grandest in the world. "No other mountain," wrote Sir Emerson Tennent, "presents the same unobstructed view over land and sea. Around it to the north and east the traveller looks down on the zone of lofty hills that encircle the Kandyan kingdom, whilst to the westward the eye is carried far over undulated plains, threaded by rivers like cords of silver, till in the purple distance the glitter of the sunbeams on the sea marks the line of the Indian Ocean."





KINTYEE, MASKELIYA.





## CHAPTER XI.

### CEYLON TEA.



ONLY a few years ago the London papers contained the novel announcement that a consignment of tea from Ceylon had been sold in Mincing Lane. It consisted of only half a dozen chests, and was knocked down at 1s. 1½d. a pound. The transaction was almost modest enough to have escaped notice, but nevertheless it was considered an event of some importance, as the possible beginning of a new enterprise that might revolutionise the tea trade and restore an almost bankrupt colony to its former prosperity.

How much justification there was for this forlorn hope can be appreciated by the traveller long before he obtains a glimpse of the gardens, from the busy aspect of the port of Colombo, where some fifteen or twenty great steamers are always to be seen engaged in embarking the millions of chests filled with the Pekoes and the Souchongs for which the island is now famous throughout the world. The rapidity with which the new industry developed and the importance which it has conferred upon the island as a field for the capitalist are now too well known to need more than a passing reference here.

The plantation which I have chosen for illustration is the well known Kintyre Estate, one of the properties of Mr. H. D.

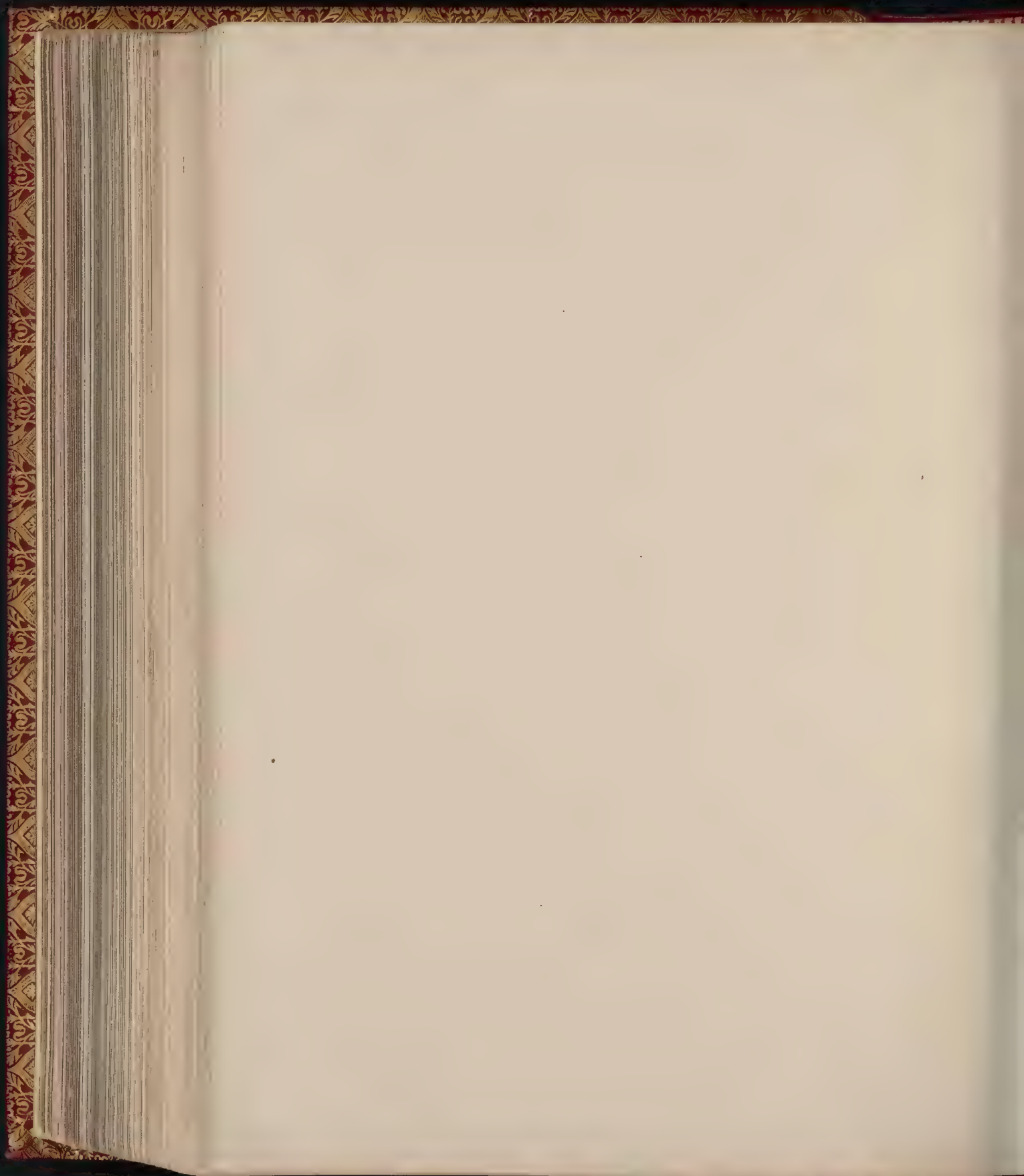
Deane, whom we already know in another capacity, and situated at the foot of Adam's Peak. Like many other tea gardens in Ceylon, it was originally a coffee plantation, and one of the first in the Maskeliya district to be adapted for tea on a large scale. In the first instance the tea was sown as seed under the coffee trees when they began to show signs of succumbing to the leaf disease that ultimately ruined the industry. As the tea bushes grew up the coffee was gradually uprooted giving place to an unbroken expanse of tea as seen in Plate xxxiv. The beginnings were made in a small way, and for some time the manufacture was carried on in a corner of the old coffee store. The rolling of the leaf was done by hand, while the firing was accomplished by means of a pit filled with charcoal over which the trays of rolled leaf were placed. As the little bushes grew to perfection, this primitive and tentative arrangement was succeeded by a large factory fitted with the latest invented machinery driven by steam and water-power. Complete success has attended every effort made by the enterprising proprietor, and he has been further encouraged by first awards at the Exhibitions of Dunedin and Chicago, while the demand for the teas of Kintyre is so great in Queensland that about a third of the whole crop is regularly shipped to that country. The methods of tea growing and the process of its manufacture may be of some assistance to the reader in understanding the illustrations.

The plant flourishes remarkably well in Ceylon at any elevation between two hundred and six thousand feet above the sea, provided that the soil is fairly good, the climate equable, the rainfall frequent and not less than ninety inches in the year. The higher the elevation the finer is the flavour, although the





PLUCKING TEA ON KATYNEE ESTATE.





yield may be less. But the higher we go the better the soil must be to compensate for the loss of moisture and heat. Gently undulating land well watered by streams is the best, although there are many thousands of acres flourishing upon the steeps of the mountains.

An important consideration in planting out the young seedlings which are raised in the nursery is the "lining" or placing them so that each may obtain the fullest exposure to the sun, in order that when they reach maturity the plucking surface, which wholly depends upon the sun's influence, may be as great as possible. When the plants are about fifteen months old the operation of "topping" is begun, and this results in the top of the bush assuming a flat surface. Without this process the plant would grow like a poplar, whereas it is necessary that it should be kept down to about four feet, as seen in Plate xxxii.

Pruning is a frequent and necessary operation, and the amount of mutilation which the hardy little plant endures is astonishing. There is light pruning and heavy pruning, the latter being applied biennially, when nothing more than the stem and shortened branches of the bush are left. The visitor who tries his hand with the pruning knife will be surprised at the hard labour of the task and the discomfort of the stooping attitude that must be adopted; and when it is considered that a field of about fifty acres contains some two hundred thousand bushes, the amount of toil involved will become apparent. Of course male coolies only are employed at this work, and they become so remarkably dexterous that



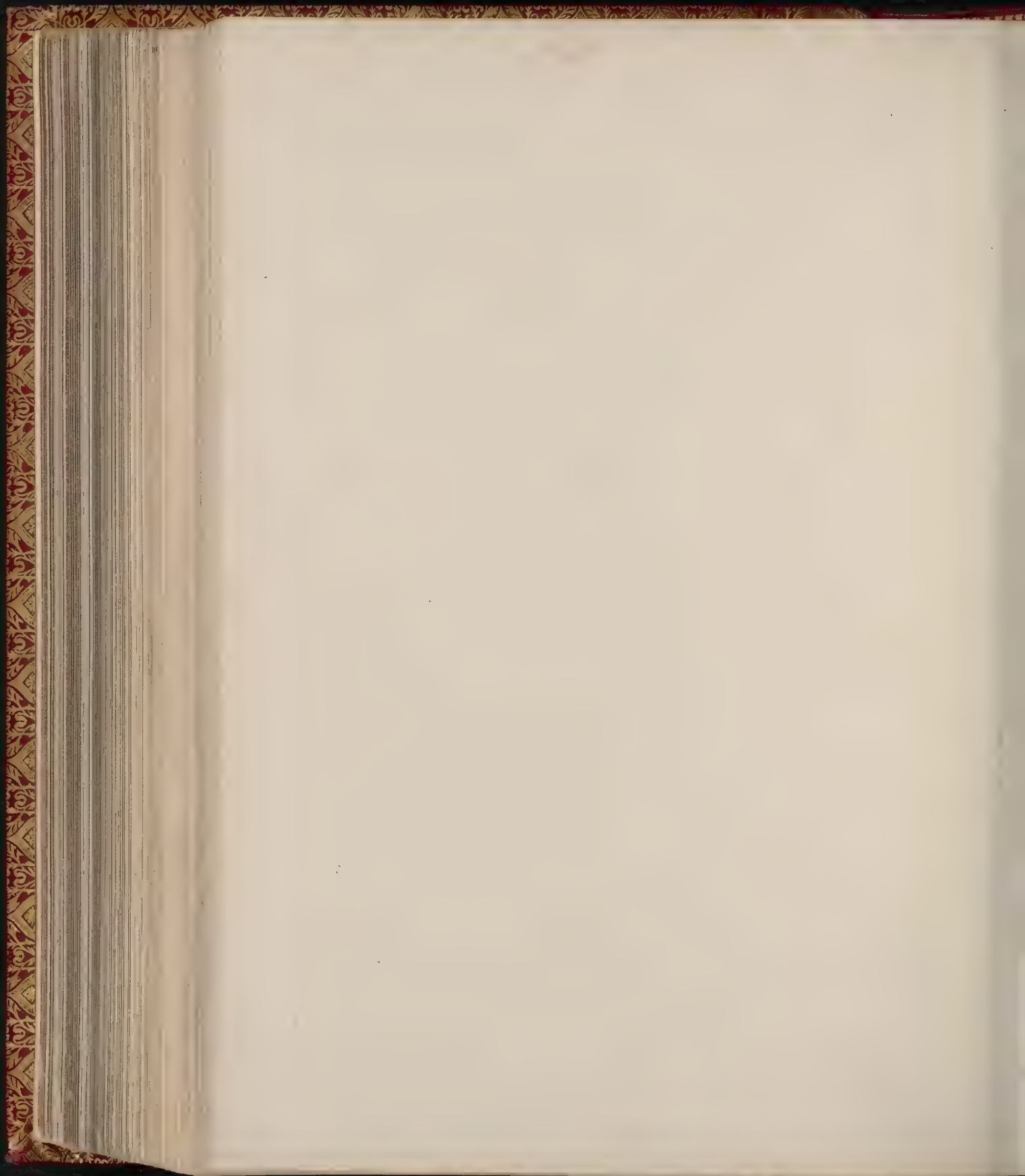
what seems to the novice a task of great exertion becomes to them one of comparative ease.

Plucking is a most important branch of the tea planter's business, and requires careful teaching and constant supervision. Only the young and succulent leaves can be used in the manufacture, and the younger the leaf the finer the quality of the tea; so that if a specially delicate quality is desired, only two or three of the extreme leaves of each shoot will be taken; whereas if a large yield is wanted, as many as six leaves may be plucked from the top of the shoot downwards, but with the result of a proportionately poorer quality of the manufactured article. There are many other points in the art of tea plucking that require care and judgment, as, for instance, the eye or bud in the axil of the leaf plucked must be left uninjured on the branch; and in case of special grades of tea being required the selection of particular leaves is of the utmost importance.

In Plate xxxii may be seen some tea pluckers at work. The baskets, which they carry suspended by ropes from their heads and into which they cast the leaves over their shoulders, hold about fourteen pounds weight when full. At the end of each row of trees is placed a large transport basket, into which the leaves are emptied from time to time as the baskets become full. Women are preferred to men for this work, and earn as much as twenty-five cents, or threepence half-penny a day. They are not always the wives of the male coolies of the estate; many of them come over from India to seek the high rate of wages above mentioned. They look very



Fig. 1. A group of people.





picturesque, with their fine glossy hair and dreamy black eyes, their ears, necks, arms, and ankles adorned with silver ornaments, and their gay cloths of many colours falling in graceful folds while standing intent upon their work among the bushes.

The bulk of the male labourers, too, are Tamils, who have emigrated from Southern India, attracted by the high wages of Ceylon as compared with those of their native home, where a whole family of five would earn less than does each one of its members, who are here housed and doctored free in addition. The demand for coolies may be estimated at about one for every acre of tea. On Kintyre alone about four hundred are employed, in the proportion of one half men and the remainder women and children.

In the earlier days the amount of infant mortality was appalling, but now that children have been found to be well fitted for the work of leaf plucking, Ramasamy finds it useful to preserve his progeny, and little brown urchins of both sexes from the age of five earn their ten to twelve cents a day. Many of them wear very little clothing, as may be seen in Plate xxxiii, even although the early mornings when they turn out to work at daybreak are very cold. The clothing, however, of the full-grown coolies on the mountain tea gardens is not so scanty (see Plate xxxiv), and consists to a great extent of left-off regimental tunics, which are shipped to Ceylon and sold to them by native hawkers for trifling sums. The Plate referred to displays a fine stretch of tea on Kintyre Estate, by the banks of the Maskeliyaganga, the lofty cone in the background being that of Adam's Peak.

The Maskeliyaganga will be seen to the best advantage in Plate xxxi. The tree which will be noticed spreading completely over the river is a parasite of the *Ficus* tribe, growing upon the stump of a forest tree, which it has completely enveloped.

The process of tea manufacture adopted by the planters of Ceylon is totally dissimilar to that of the Chinese, and claims many advantages in the direction of wholesome cleanliness. The green leaves are taken from the field to the factory, where they immediately undergo a process of withering, being spread upon "shelves" of hessian jute and subjected to dry heat, after which they are rolled into the little twists that become unfolded only after their infusion in the teapot.

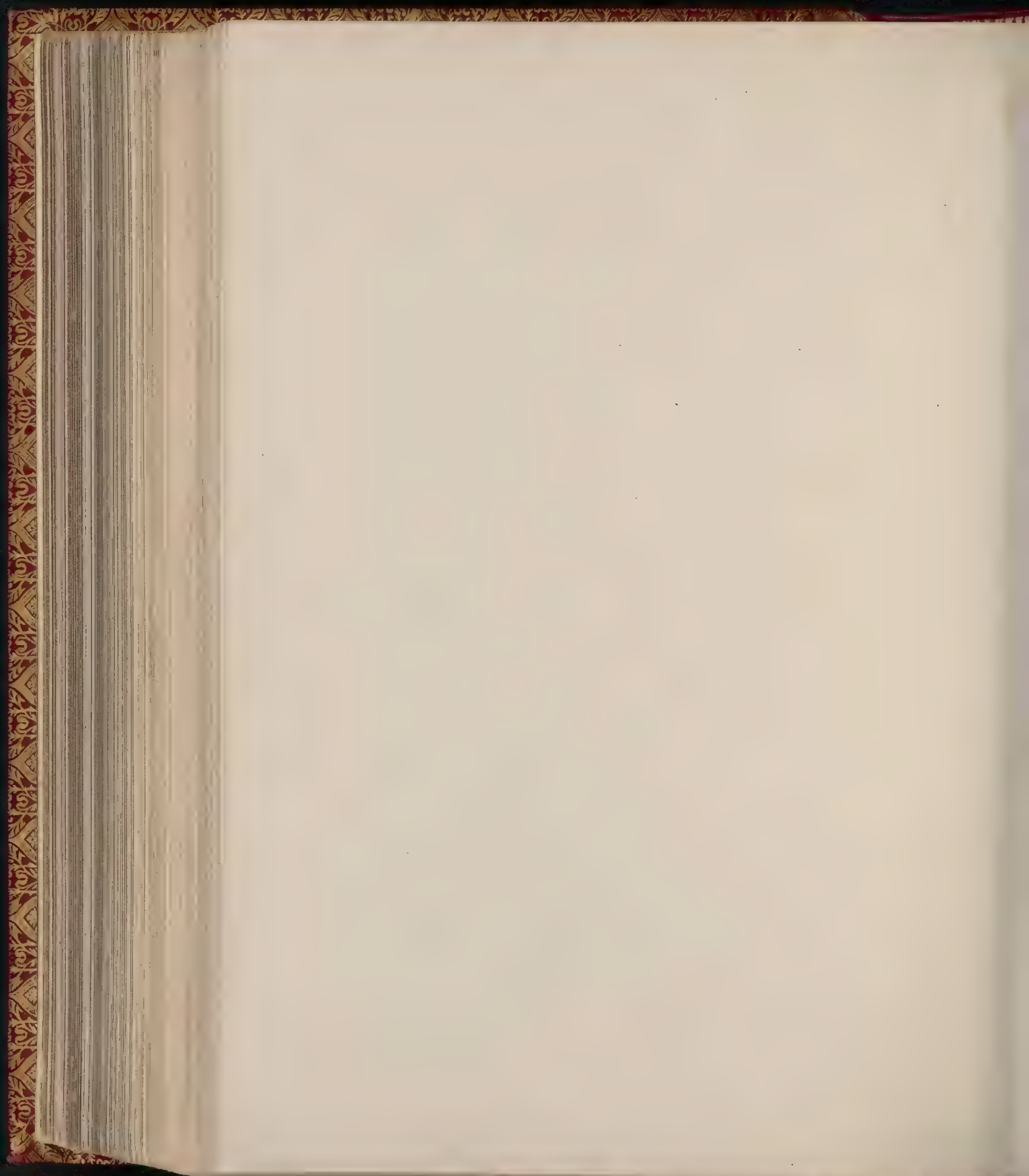
It is by the use of rolling machinery that Ceylon tea is kept pure and free from the dirt which finds its way into the teas of China, where the operation is performed by the hands of bland but unwashed Ah Sin. The rolling process, by breaking the cells of the leaf, induces fermentation which is a very necessary stage of the manufacture, the character of the tea when made depending greatly on the degree to which fermentation is allowed to continue. When the commodity known as green tea is required, the fermentation is checked at once so that no change of colour may take place; but to produce black tea the process must be carried on for a considerable time, the sufficiency of which is determined by the smell and appearance of the leaf—points that require considerable experience and care, since over-fermentation completely spoils the quality.





THE GREAT GATHERING.





Firing or drying is accomplished by the machine known as the Sirocco, which dries the tea by means of air heated by being drawn through a furnace.

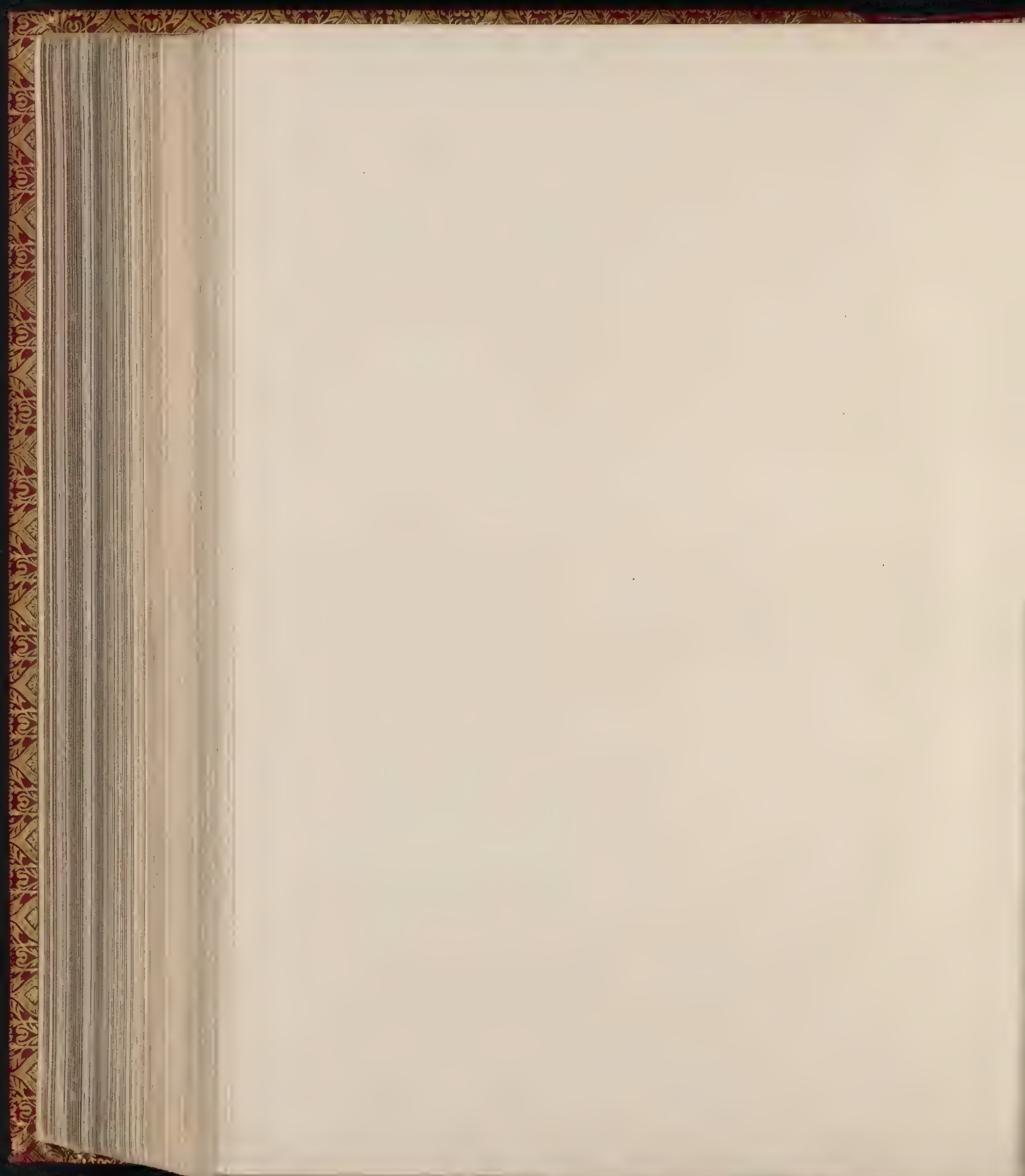
After sifting and sorting into the various grades known as Pekoe, Souchong, Dust, Fannings, and so on, the tea is packed in chests and despatched to Colombo for exportation.

It remains only to say that it is the firm belief of those most competent to form a reliable opinion that the growth of this enterprise has brought about the highest state of prosperity the Colony has ever known, and there is every reason to hope that this condition will be of indefinite duration. And here I take my leave for the present.





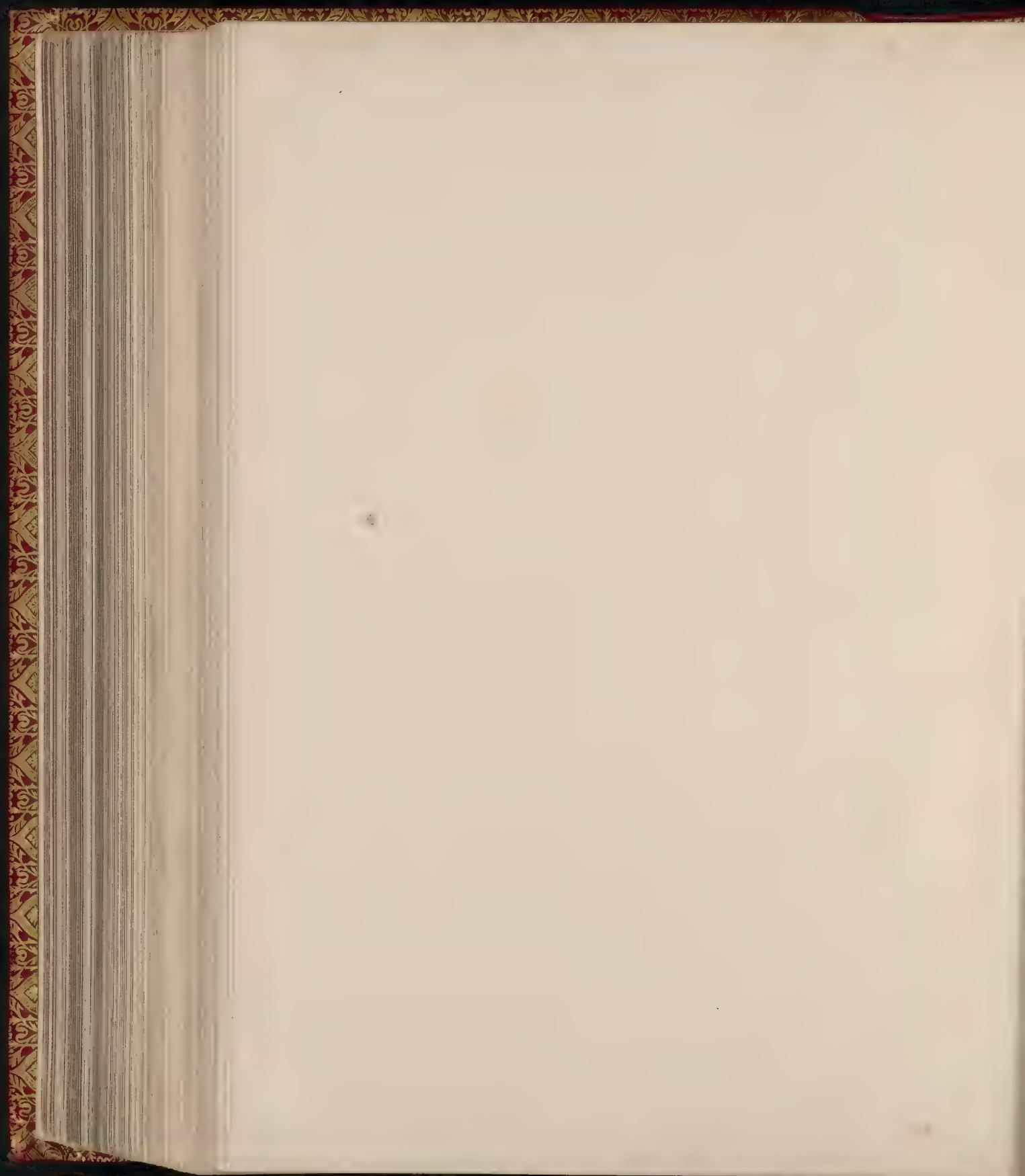
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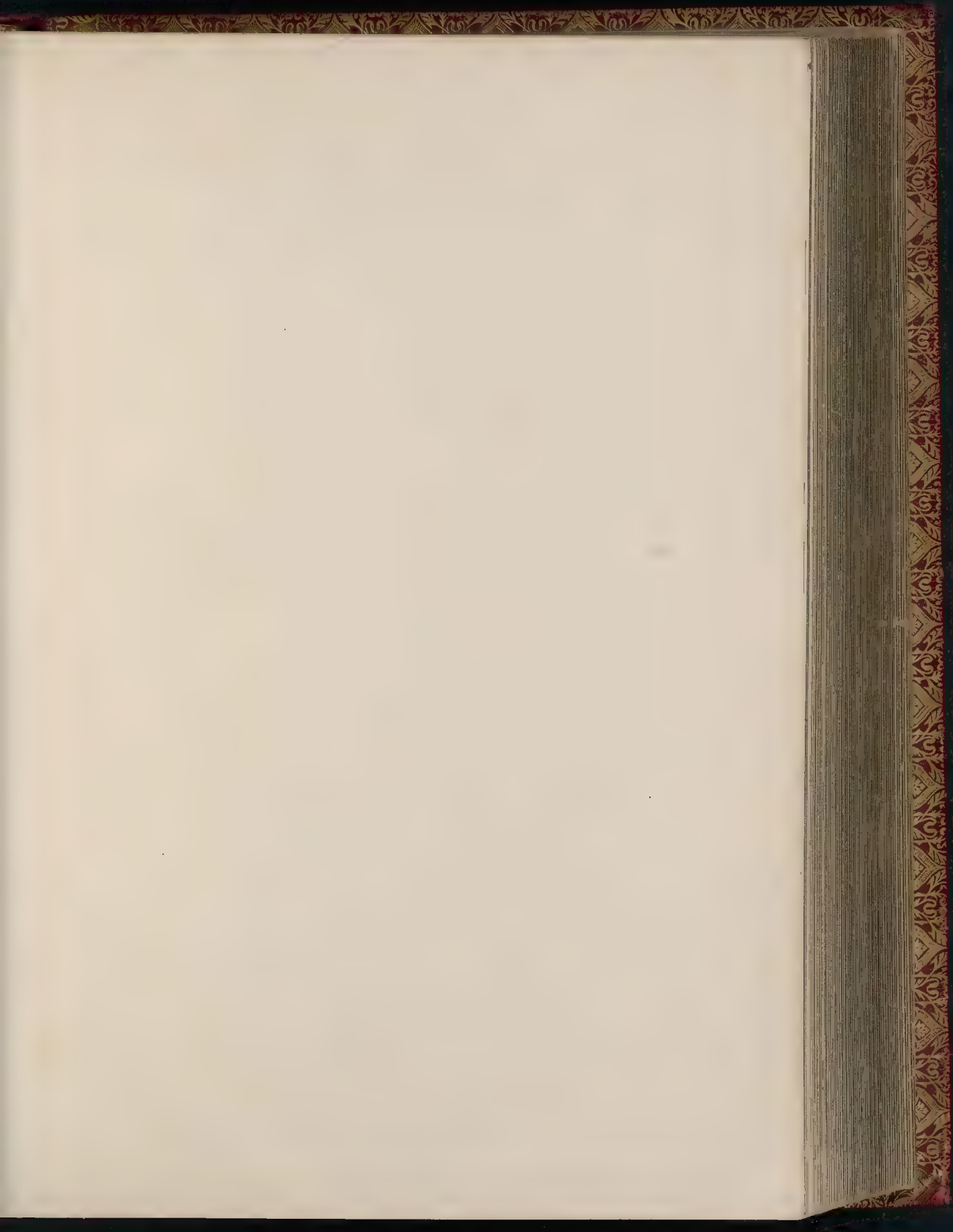


PART IV.

THE RUINED CITIES.









ROCK TEMPLE AT DAMBODIA



# THE RUINED CITIES OF CEYLON.

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## CHAPTER I.

### THE GOLDEN AGE OF LANKA.



TO few Europeans in Ceylon is the subject of the present volume more than an empty name, and to the most well informed at home the ruined cities of Anuradhapura and Polonnaruwa have never entered into the region of the actual.

If these pages are fortunate enough to arouse some interest in wonders with which only the remains of the ancient civilization of the Valley of the Nile can in any way be compared, the present volume will have received its only justification.

It is somewhat difficult at this day to realise the conditions of existence of the Singhalese more than two thousand years ago, but the attempt must be made, however imperfectly, if we are to understand the remains that we are about to explore. In our task we shall receive guidance and corroboration and the not unneedful correction from the stones themselves that bear their history writ in imperishable symbols confirming the almost contemporary literary sources of our information.

To this end let us take an imaginary glimpse of the island as it was about two centuries after the introduction of Buddhism, and at the condition of those provinces where dense forest now enfolds the remains of mighty cities.

Ceylon was the chief emporium of the eastern world. The merchant fleets of India, China, Persia, and Arabia entered its ports with silks, carpets, cloth of gold, sandalwood, horses, chariots, and slaves. There they met not only to barter with one another, but to traffic with the Singhalese, whose gems were coveted by the nobles and princes of every country. There was no king in India whose wealth could compare with that of the ruler of Ceylon, and the precious products of his dominions readily commanded ample supplies of the luxuries of other nations.

The Singhalese had no need themselves to convey their parcels of pearls, sapphires, and rubies to distant countries. Such wealth brought their wants to their very doors. Wherefore no vessel of their own is visible amongst the motley throng that ride at anchor within the harbours so bountifully provided by nature. A few small dhoneyes constructed of planks sewn together by threads of coir serve all local requirements, and as yet they have no fleet.

The whole circuit of the coast-line is fringed with stately palms as at the present day, but within this waving belt there is an entire absence of the impenetrable jungles that now cover the land. From north to south the prospect is one of fertility and resource. The forest-capped mountains rise from cultivated valleys whose green crops are watered by artificial lakes that set at nought the periodical droughts to which the Northern provinces are subject. River courses have been deflected to every depression that might serve as a natural receptacle, and the escape of the waters controlled by huge dams and sluices. Elephants tamed to complete obedience are engaged in the

construction of the massive stone conduits and channels which convey the streams to the gardens and fields at the will of the husbandman, making the periods of cultivation entirely subservient to his will. We see nothing about these artificial lakes to suggest the prosaic "tanks" by which they are now familiarly known. Such skilful advantage is taken of natural undulations that the beauty of the landscape is enhanced rather than impaired by these works of utility. Each lake is a broad expanse of rippling waters dotted with wooded islands, the haunt of the pelican and flamingo. To its edge sweep down verdant pastures, broken only by groups of limes, jak, bread-fruit, and other trees, in whose grateful shade browse herds of spotted deer.

Over a space of ten thousand square miles cultivation asserts uninterrupted sway. Large tracts of rice and garden are seen reaching far away to the horizon, each cluster having its own lakelet fed from the parent tank and thus ensured of a never-failing harvest.

This ideal condition of culture is due to the ingenuity of a people who have risen to the call of necessity and made their land the adequate support of millions; whereas an indolent race, though few in number, must inevitably have starved, as in fact it did when many centuries later the work of irrigation was neglected.

The culture of flowers is such an important industry in every district that it is at once evident there must be an extensive demand for fragrant blossoms. And this is no matter for surprise, as we are in a Buddhist country at a time when the whole nation is assiduous in its observance of a ceremonial in which offerings of flowers play an important part.

We notice also the same care expended on the cultivation of roots, vegetables, and fruits, traceable to the Buddhist



injunction against taking animal life. The existence of such a precept is not the least among the marvels of this wonderful land; for the hills which rise from the cultivated plains to the south are peopled with animals of the most dangerous and destructive kind. Herds of elephants trespass upon the surrounding crops; the wild pig takes his tithes also; the deer inhabiting the groves strays down to the green sward that encircles the lakes, only to become the prey of the leopard that infests every portion of the denser thickets. Even the deadly cobra, guilty of thousands of human lives, is an object of veneration rather than abhorrence, for did he not spread his hood to shield the lord Buddha? \*

The order and contentment prevailing amongst the rural population surprise us no less than the perfection of method in the operations of agriculture. These people work to feed not only themselves but also the millions inhabiting the vast cities and occupied, as we shall see, in pursuits that create no wealth, but rather have for their object its dissipation in gorgeous ritual.

It is true that these habits of industry are acquired under a system of forced labour. A life of idleness would not be possible even were it desired. The common folk are required by a despotic monarch to cultivate the land; but the system of *raja-kariya*, or labour at the king's command, is brought into force only for the construction of their largest works of irrigation. This coercion is, however, the secret of their wealth and happiness, for the habits thus imposed upon them from without rendered their country healthy and fertile; while their simple home life, undisturbed by care or ambition, favours the increase of population. Throughout the country great blocks of solid gneiss, sometimes found in the natural formation of a hill-side, sometimes detached by the hand of man, are engraved

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\* The legend is that the king of the cobras spread his great hood over Buddha to shade him from the sun while he sat absorbed in profound meditation.

with injunctions for the maintenance of the system of cultivation and of unity and concord among the people.

In the very centre of this stretch of cultivation lies the mighty city of Anuradhapura. The lofty palaces and monuments of its sacred enclosure tower above the rest of the buildings which cover the land for the space of two hundred and fifty square miles. At all approaches ornamental causeways with massive granite paving converge upon the gates and hint by the rich carvings of their marble curbs at the cunning of the artificer within. The colossal bastions on the walls serve the citizens for the defence of their sacred treasures. Thousands of people are passing to and fro under the avenues of noble tamarinds that shade the broad streets. Crowds of elephants, some with gilded howdahs, with their burden of nobles in silk apparel pass near us. On entering the gates, instead of crowded buildings as in a modern city, we see monastery and temple, palace and shrine, spaced with fine lawns and extensive beds of sweet-smelling flowers, diversified by groups of palms and spice trees.

As we walk along the level highway to the sacred bo-tree the perfume of jessaminè and champac is wafted in the breeze. There is a quiet and reverential bearing amongst the people, and the whole place wears a sacred air. Silent crowds are walking towards the large square enclosure in the middle of the Maháméggha garden, where the leaves of the sacred peepul may be seen quivering above the ornamental stone terraces that surround it. The sanctity with which the tree is regarded can be gathered from the splendour of the structure that invests it, and the care with which it is guarded. An extensive wall of granite, with cornices and coping enamelled with chunam resembling ivory, forms the boundary of a marble-paved court, to which there are four entrances of great architectural merit. Each of these is canopied with a roof of brass supported



by twenty pillars, each hewn out of a single stone, set in a raised stylobate of immense granite slabs with bold curbing.\*

This is reached by a flight of sculptured steps, the first of which is an exquisitely carved semi-circular slab with a guardian on either side in bas relief. Within the court are lavishly embellished halls containing images of Buddha, some carved in stone and others worked in precious metals. An inner enclosure is formed by tiers of stone terraces raised around the sacred tree, the central object of unceasing veneration as an offshoot from the very tree under which Gotama sat until he attained perfection. It is therefore naturally held to be endowed with miraculous power for promoting the spiritual welfare of believers. They crowd the court by day and night. No sooner has the sun gone down than a myriad lamps light up the scene, which is all the more impressive in its contrast with the dark shadows of night beyond.

From the Mahámégha garden, broad streets, spanned by arches hung with gay creepers with their sprays of scarlet, lead to palaces whose golden pinnacles glitter in the sky and to stately shrines on whose white domes the sunbeams glisten with radiant glory. Slender columns of granite with exquisitely carved capitals and festooned with garlands border all the ways. Between the columns stand vessels with blossoms that fill the air with perfume, and statues holding lamps. Thousands of yellow-robed monks pass in stately procession, headed by princes and nobles upon gaily caparisoned elephants; for the national life within the sacred precincts is a perennial drama of ceremonial observances. The chief events of Buddha's life are represented in miracle-plays, and performed in spacious theatres with realistic scenery. Dancing halls are amongst the most popular institutions, and the music of shells and drums resounds in every street.

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\* The appearance at the present day may be seen by reference to Plate xi.



From the courtyard of the Brazen Palace the thunder of sixty-four kinds of drums announces that the king, surrounded by a thousand priests, has taken his seat on the ivory throne in the great hall. This hall is the central apartment of the building, around and above which are a thousand rooms disposed in nine stories. The massive structure is built upon eighteen hundred monoliths\* covered with chased copper and set with precious stones. Even the lines of the roof are picked out with sparkling gems, and the gorgeous richness of the whole edifice within and without almost passes comprehension. This palace has been bestowed by the king upon the priesthood. It represents the supreme efforts of architect, artist, and builder, and stands without a peer among the many mansions of the holy city.

But even this is dwarfed by the massive shrines that rear their heads in all directions. The new religion has filled its votaries with almost superhuman energy, and only the very hills themselves can compare with the buildings which are the outward expression of their devotion. Foundations, laid to the depth of one hundred feet, are composed of alternate strata of stone and iron cemented one on the other. Upon these pedestals of massive granite are placed and surrounded by sculptured elephants, which appear as bearers of the superstructure, which rises to a height of four hundred feet and contains millions of tons of solid masonry. At the four points there are shrines approached by handsome flights of steps; and to these come thousands of worshippers, all of whom grace the altars with gifts of flowers. Not only are the steps and shrines strewn with blossoms, but on days of festival the entire dome is festooned from base to summit with choicest flowers till it resembles a huge bridal bouquet, and over it sprays of water continually play.

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\* These monoliths stripped of their copper facing may be seen on reference to Plate xiii.

There is ample evidence on every hand that religion is not cultivated to the exclusion or even at the expense of cleanliness. The pokuna or bath is quite as ubiquitous as the shrine and monastery, and is constructed on a commensurate scale. There are many measuring about one hundred and fifty by sixty feet, and twenty-five feet in depth, paved with marble, with tiers of granite rising from the floor to the surface. The upper part is adorned with beautiful mouldings, and at either end are flights of marble steps with handsome balustrades.

Here and there are temples hewn out of the solid rock, with chapels for the reception of images of Buddha. All around within and without the solid mass of gneiss is carved with scenes of his life or engraved with precepts of the faith.

Even more worthy of note are the extensive monasteries attached to every temple and shrine, many of them as large as an English country town. Especially beautiful are the designs of the steps leading to the entrance halls. They are supported on either side by gracefully sculptured guardians. The rich scrolls of the balustrading and the intricate carving of the moonstones to represent a sacred lotus blossom surrounded by semi-circular fillets of horses, bullocks, elephants, and geese in rows, claim a large share of attention.

For a space of twenty square miles extends the inner city, entirely devoted to religious edifices and the palaces of the king and nobles; but beyond this for two hundred and fifty square miles stretch the hives of industry that support it. There are streets without number, each assigned to a particular class of artizans; the potters, blacksmiths, sandal makers, carpenters, stone workers, goldsmiths, tanners, ivory carvers, gilders, and others, are all separately located. The completeness of organization is thorough, and even if the aim is a misdirected one, the results are astounding, and only possible under a unanimous

belief in the one religion, to which all industry is subservient. From the rude manufacture of sun-dried bricks to the fashioning of miniature trees with roots of coral, stems of silver, leaves of gold, and flowers of gems, every effort is directed to the service of religion.

A careful investigation of authentic history convinces us that these ancient cities, with their marvellous buildings and splendid resources, were the outcome of the religious enthusiasm which followed the universal reception of Buddhism by the Singhalese nation.





## CHAPTER II.

### THE JOURNEY TO ANURADHAPURA.



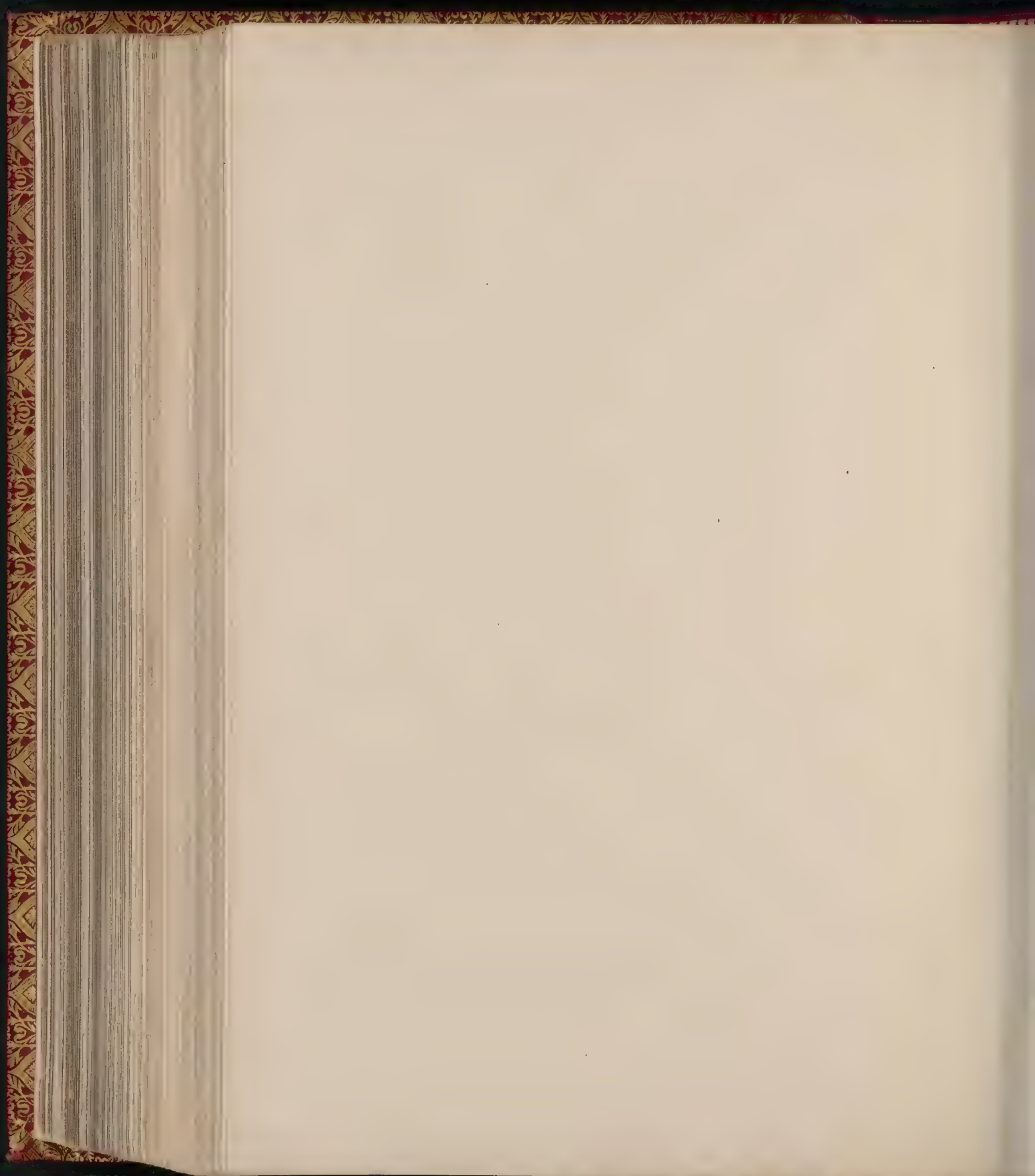
WE have had a glimpse of the golden age of Lanka, and it is now time to set out on our journey and to fill in the sketch that has been drawn by an examination of the ruins themselves, with the help afforded by ancient Singhalese literature.

Only a portion of the journey presents any considerable difficulties to the traveller, but preliminary arrangements of an extensive character are necessary, and a committee of ways and means is indispensable.

The time needed is at least a month from the date of leaving Colombo, which is the starting point for most travellers. From Colombo we journey by rail to Matale, about one hundred miles, reaching the middle of the island and the northernmost limit of European cultivation. The ruined cities of Anuradhapura and Polonnaruwa are situated, the former seventy miles direct north of Matale, and the latter fifty miles to the north-east. In view of the fact that Matale is the most northerly point of the railway, we must there collect our forces and material for the rest of the journey, which will be made over roads, good, bad, and indifferent, and through rugged jungle paths interspersed with swamps, of which nothing can be predicated save their malarial qualities.



THE MOUNTAIN OF THE FUTURE





We shall find it advisable to requisition a pair of horses and a spring waggon, two bullock-carts to carry provisions, beds, and camp furniture; three pairs of bullocks, one as a reserve in case of lameness or accident to the others; two horsekeepers; three bullock drivers; a cook and cook's mate; and about fifteen coolies. This somewhat formidable array is necessary because many of the places that we intend to visit lie far from the roads that have recently been made through the province, and are only to be reached by jungle tracks of the roughest description.

Anuradhapura, the oldest and by far the most interesting of the ancient cities, is now reached by a pleasant drive direct to the north from Matale, but Sigiri and Polonnaruwa lie far to the east of the main road, and for them about midway between Matale and Anuradhapura we shall branch off into mere jungle tracks. It is convenient therefore to drive on to Anuradhapura and Mihintale, while the jungle party proceeds thirty miles to Dambulla, the starting point for the more troublesome part of the journey.

The carts are laden with tinned and bottled provisions for about twenty days, including about fifty dozen of soda water, for we trust the fluid of the jungle nowhere, even for boiling rice or making tea, and in some places we shall even prefer a few bottles for the purposes of personal ablution. Of all these things the cook is placed in charge, with instructions to await us at Dambulla.

So far we have passed through the unrivalled scenery of the Kandyan district, of which, as it has been described in another volume,\* only a glimpse is here given (Plate ii). In this picture will be noticed a curious crag called Ootooankanda, which was in the early sixties the stronghold of a famous Singhalese bandit, who for years terrorised the district, and whose exploits in robbery and murder have already reached the legendary stage.

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\* The Author's "Picturesque Ceylon," Vol. ii.

Although the chief end of our journey is the exploration of the ruined cities, we shall find some incidental enjoyment on the way in observing the quaint manners and methods of the natives, which are so foreign to those of our western civilization. The exciting causes of pleasure and pain, joy or sorrow, flowing from conditions and events so simple and even trivial, constitute a never-failing source of interest, and we cannot but feel some satisfaction in contrasting their condition of only a few years ago, as gleaned from their own lips, with that of to-day.

Not the least deserving of mention for his share in this great amelioration is the late Sir William Gregory, who, with true insight, sought in the golden age of Ceylon the most effectual means of restoring health and plenty to a people decimated by disease and hunger owing to the destruction of the great works of irrigation devised by their wise ancestors.

Twenty-five years ago the people had reached a stage of extreme destitution. By a frightful disease called "parangi," begotten of indifferent food, whole villages were becoming depopulated, and but for the action then taken by the Government they must have soon reached extinction. There were no roads for communication with the more flourishing parts of the country; their ancient tanks which had for centuries been in disrepair were becoming absolutely useless as a safeguard against drought, and the whole population seemed resigned to the inevitable. They even seem to have been unable to protect themselves against the beasts that disputed with them the right to their country, and faces torn and mangled in desperate encounters with bears were so common as to call for no expression of surprise.

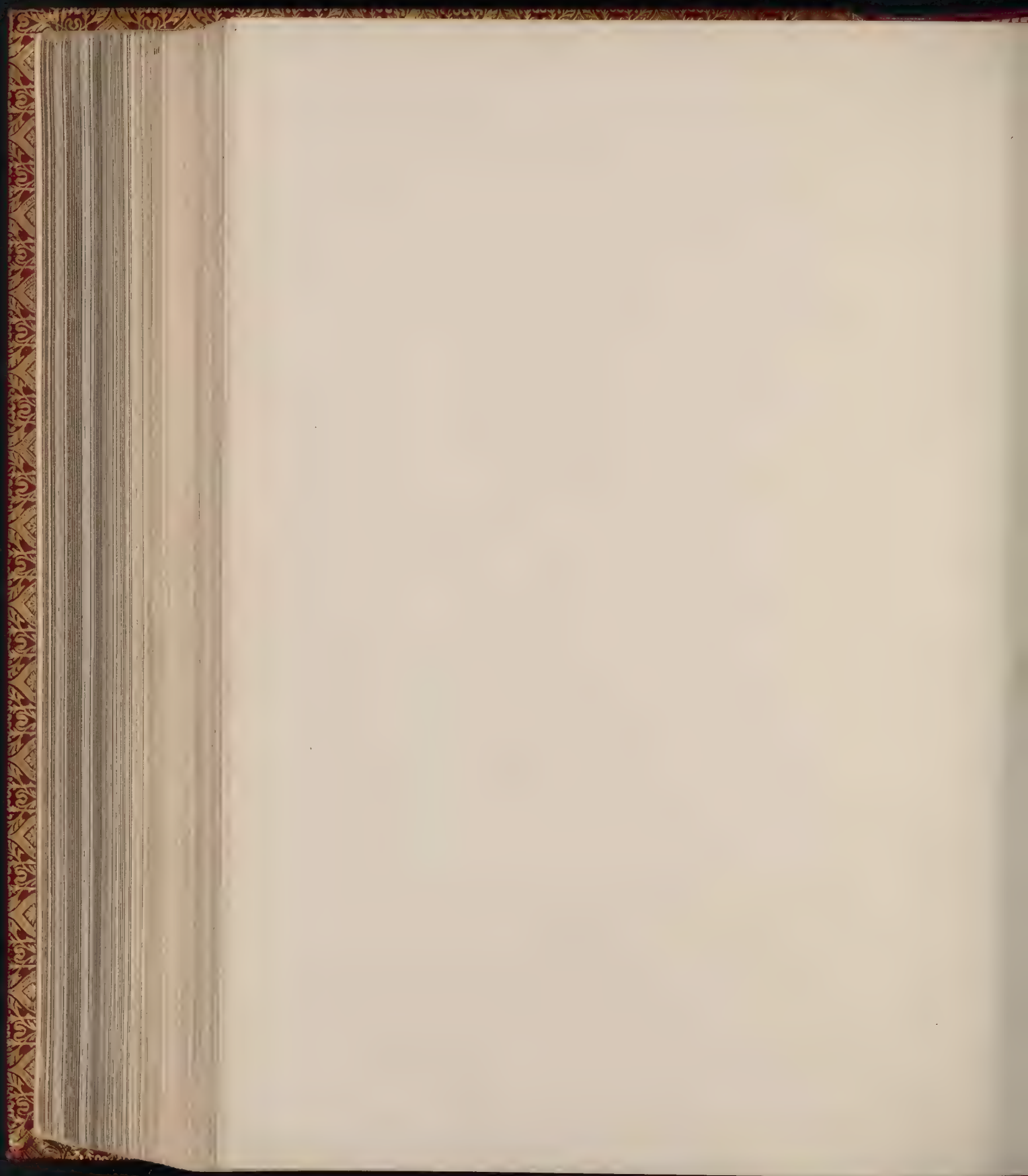
The first step towards improving their condition was the construction of the road by which we are about to proceed to Anuradhapura. Then came the question of combating the disease that was everywhere rife among them. For this, Dr. Kynsey, the Government medical adviser, prescribed the





ALUWIHARI.





simple and effective remedy of pure air and water, to be obtained by making clearings in the forests and jungles and by restoring the ancient tanks. The Government thereupon issued an ordinance providing for the cost of the masonry of the sluices on condition that the inhabitants themselves repaired the earth-works. The villagers, encouraged by the interest displayed on their behalf, applied themselves bravely to the task, with the further result that the work of improvement has not stood still, and now the number of tanks in working order may be reckoned by the hundred. Round many of the villages, too, the forest has been cleared; and in place of impenetrable jungle stand beautiful parks which provide a fit setting for the stately ruins that repose in their midst. In every locality thus treated the health of the inhabitants has greatly improved, and in place of the fever-stricken district of a quarter of a century ago, there is a large tract which, for beauty and antiquarian interest, is, I do not hesitate to write, without a rival, and which, if not yet perfectly salubrious, is already safe for the ordinary traveller throughout its most interesting parts.

Before we leave Matale it will repay us to walk leisurely through the town, which contains one of the largest purely native bazaars in Ceylon extending for almost a mile in one long street shaded by a fine avenue of rain trees, so called from the circumstance that at night the leaves fold into a kind of sack in which the moisture condenses and at sunrise when the leaves open is discharged in quite a shower. Here are to be seen the necessities and luxuries for the supply of the native community throughout the large and important planting district of which Matale is the centre. All the shops are after the fashion of open stalls, and the traders, their goods and transactions, from one end of the street to the other, are open to the gaze of the passers by. The barber, the tinker, the merchant of gay coloured cloths, and the curry-stuff vendor, are all doing a roaring trade. The mellifluous tones of Ramasamy's voice

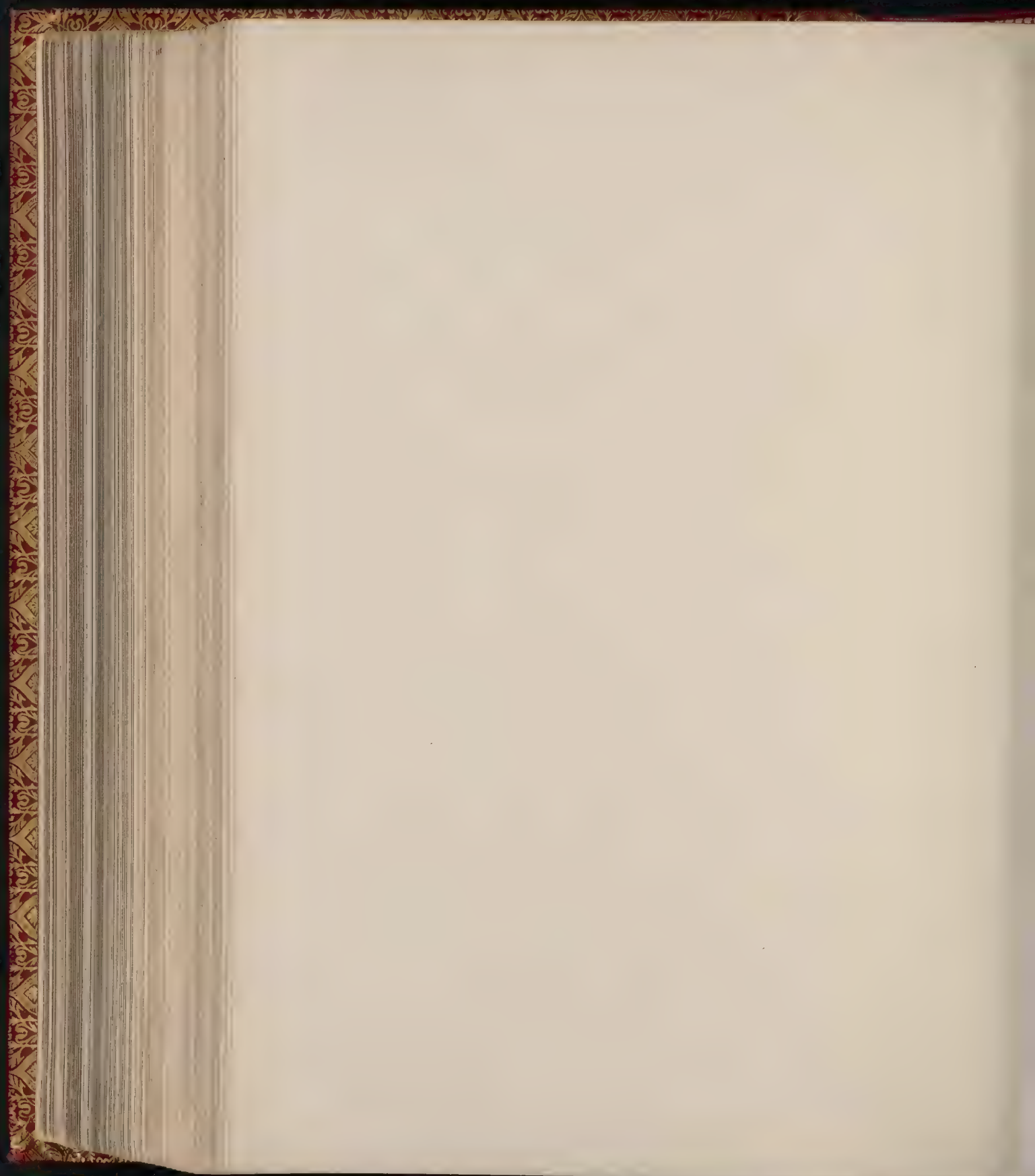
are unceasing, and the stranger will not fail to be struck with surprise at the inordinate amount of talking required by every trifling bargain.

But Matale is not without its antiquarian interest also. Before we have proceeded a mile on our journey, a path on the left of the road, which might easily escape notice, leads to a famous cave of both archæological and literary interest—the Cave-Temple of Aluwihari (Plate iii). At present we pass on, reserving it for our return, when we shall be in possession of information that will add to our interest and heighten our appreciation. And for the same reason we shall resist every temptation to turn aside till we reach Mihintale, the cradle of Buddhism in Ceylon. The country which we pass through for the first stage is grandly undulated, and for the most part under cultivation of rice, cocoa, and tea. The roadside scenes have the characteristics of the Kandyan district, and are especially beautiful in their wealth and variety of tropical foliage. We halt here and there to examine some method of native agriculture, or to inspect some indigenous manufacture.

Our attention is arrested by a clay-bedaubed wheel lying near the threshold of a palm-thatched hut. The native potter perceiving our interest sets it going, while a bright-eyed urchin, clothed only in the dark brown tints of his shiny skin, hastens forward with a handful of clay, which in the twinkling of an eye the potter converts into an earthenware chattie or water-urn. Again he casts a lump upon the spinning wheel and with surprising dexterity a shapely bowl is fashioned. We question him on his output, his earnings, the daily round of his life, his ambitions—which we find have no existence—and then proceed to discover whether he enjoys real contentment. Finding that he is possessed of this priceless blessing, we decide that this wayside potter with his earnings of fivepence a day has the advantage of his fellow-craftsman of Sèvres or Worcester with his higher wages and greater needs.









The next diversion is caused by a gang of some fifty or sixty coolies—men, women, and children—approaching from the north, each with a little bundle containing the household gods and entire possessions of its bearer; and as they halt with curious eyes directed towards us, we stop to enquire whence they come and whither they go. We find they are on the march from Southern India, attracted by the fourpence a day obtainable in the planting districts of Ceylon, as compared with the penny that represented their full earning capacity in their own country.

At the fourteenth mile we reach the small but picturesque village of Nalande. We make for the rest-house, near the entrance of which there is a good specimen of the sacred bo-tree with monkeys gambolling in its branches. This is our first introduction to one of the principal objects of veneration of all Buddhists. The rest-house which we have chosen to illustrate as a specimen of the picturesque and comfortable little hostleries erected by the Government at easy stages on this road for the use of travellers is, as may be seen by reference to Plate iv, built in park-like grounds and embowered in remarkably fine tamarind trees. It is neatly furnished and altogether so comfortable that we begin to feel astonished at the comparative luxury and ease of travelling on this part of our journey. We bait our horses and remain here to lunch, after which we stroll out to make the acquaintance of the villagers.

There are only a few native huts scattered here and there in the jungle, but already we notice indications of the poverty and sickness which still to some extent characterise the province. Children are lying on the mud floors of the little thatched sheds instead of merrily skipping about the roads as in the villages that we have passed through, and anxious mothers are nursing listless and fretful infants, sure signs of the presence of malaria. We are travelling in January, when



the rainy season has scarcely ended, and swamps of saturated and decaying vegetation abound in all uncleared and uncultivated regions. Still the country is far more picturesque than later in the year, when the raging torrents of the rivers are reduced to feeble rills, and the beds of dilapidated tanks are dry; for this reason we choose January, although extra precautions are necessary in the shape of frequent doses of quinine and the avoidance of night exposure.

We have now left behind the cultivated lands of the Kandyan province and proceed through dense forest for the rest of the journey. Habitations become less frequent during the next stage of twenty miles which brings us to Dambulla. Here we find another excellent rest-house and take up our quarters for the night. It is the half-way halting place between Matale and Anuradhapura, and, being much used, is placed in charge of an experienced attendant who keeps it well provisioned. He is one of the smartest of his class, and surprises us no less by his facility and intelligence in the dual capacity of cook and valet than by his ingenuity in other matters. Being aware that in these rest-houses the most palatable dish that can be procured is curry and rice, we inform him that we want plenty of this and nothing else for our dinner. But such a request is incomprehensible to him. He has never heard of an Englishman dining from a single course, and judging by his experience he considers variety to be quite as essential as plenty. But though his larder is not remarkable for the diversity of its contents, he sets to work with the following menu as the surprising result:—Chicken soup à la mulligatawny—chicken cutlets—roast fowl—grilled chicken—chicken curry—anchovy eggs. Six courses of chicken, disguised and otherwise! Well, we shall go further and fare worse before we reach Colombo.

After dinner we find amusement in the visitors' book. This is not a mere autograph album, but a book in which visitors

record their impressions of the general merits of the house from the traveller's point of view. It is inspected periodically by the road committee under whose control these caravanserais are. For the most part it is filled with testimony to the deserts of the custodian, often framed in amusing phraseology but intended to express complete satisfaction. However, at length a visitor arrives in a hypercritical mood and destroys the unison with the following remarks :—

“Rest-house requires white and colour washing, also painting. Back verandah and pillars filthy from dirty hands and chunam marks. Rest-house keeper never thinks of cleaning brass door handles or doors. Two dead frogs have been stuck on dining-room door since Friday, and he never saw it until he was shown. The rest-house keeper has a godown and room of his own, and should not be allowed to dine with his son-in-law in the back verandah; the smell of their food is far from pleasant to those who occupy the rest-house. Lazy coolies, squalling baby and podians,\* also women, are very much ‘in evidence’; baby especially so at night. Rubbish, such as cocoanut leaves, stable straw, sweepings, tins, paper, &c., should be burnt, and not left in a heap in the compound close to rest-house.”

The ingenuity displayed in the following note appended by the rest-house keeper is delicious :—

“I beg respectfully to explain first that the doors are always cleaned in the morning when there are no gentlemen at the rest-house. The gentleman arrived here on Friday, and as he was rising late, I did not clean the doors as usual, fearing that the banging of the doors will annoy him. Scores of frogs (gasegembas) are weekly destroyed, and it is not strange that one may get crushed between the door post, especially as a fear to disturb gentlemen of a nervous temperament, who are late risers, makes me do the cleaning as noiselessly as possible.

\* Native children.



"When gentlemen come to the rest-house with their servants they often order me to feed them, which I do in the back verandah when visitors are in the rest-house; not knowing when we will be wanted, I and servants take our hurried meal in the back verandah, but if there is wrong I will discontinue the practice.

"The 'coolies and podians, also women,' complained of by the gentleman, are old friends and relations of the few coolies who were laying gravel on the approaches.

"Every morning just at daylight the compounds are swept of all the straw, pieces of paper, &c. (mostly thrown by the servants of gentlemen visitors), but the heavy blowing always sends rubbish of this sort to the compound, and as sweeping once in every hour is not practicable, they often lie about.

"The rest-house, though it has a clean compound all round, is yet surrounded by dwelling-houses, and I cannot prevent babies of these very prolific parents from crying in the night. It is true I am adopting a baby, but being well cared for, he is noiseless, especially at night.

"I regret very much to have to state that during all the time every visitor, including H. E. the Governor, has pleased at the manner this establishment is kept up; the only dissident is this gentleman.

"JOHANNIS PERERA, Rest-house Keeper."

We enquire of the resourceful and ingenious Johannis who gave him that name, and we find that his ancestors were converted to Catholicism by the Portuguese four centuries ago, and that his family has remained steadfast in the faith ever since. When asked whether he ever feels any inclination towards Buddhism, he replies, suiting his action to his words by drawing his hand across his throat: "If killing me, I not give up my religion." We find that religion with him is more



than a pious opinion; the noisy baby complained of is a poor little foundling that he discovered deserted in the jungle. He tends it with the greatest care, sitting up through the night endeavouring to soothe its quivering limbs, and yet carries on his duties during the day with marvellous energy; and we have nothing but praise for him, both as rest-house keeper and as man.

The village consists of a double row of mud huts which do duty as caddies or native shops, and extends for about two hundred yards at the foot of a solitary mass of rock rising from the plain to a height of about five hundred feet and about a mile in circumference. It is smooth, rounded, and ugly, but about half way to the summit there are some cave-temples of considerable interest which we shall visit on our return.

The remaining forty-two miles to Anuradhapura is a somewhat monotonous drive through forest, unrelieved by anything save the myriads of gorgeous birds and the creatures that here and there dart to and fro across the road. By walking on ahead we are enabled to make many an addition to our collection, and we not infrequently bring down a good specimen with a shot from the carriage. The thickets are almost impenetrable, and although we hear noises and movements innumerable—the strident call of the peacock, the hoarse rattle of deer, and the chattering of monkeys—the network of creepers, with which the trees are bound together in a tangled mass, forbids pursuit save where elephants have cleared the way.

The villages of Kekirawa and Tirappanne, at the fourteenth and twenty-eighth miles respectively from Dambulla, form easy stages for rest and refreshment. Both have good rest-houses similar to that at Nalanda. Kekirawa is a very fair specimen of the village that has been improved by clearing away the jungle (see Plate v). Though it is picturesque in itself, it will

be noticed that the huts are squalid and lack the surroundings of palms, plaintains, and creepers that we should see in any other province of Ceylon. Indeed there is nothing but the scantily-clad people and the heat to remind us that we are in the Tropics.

We meet a shooting party here with whom we share the rest-house, which soon becomes a temple of mirth. The attendant here is another entertaining character, not only for his skill in the culinary art, but also for his acquaintance with interesting events of the past and his facility in recounting his own experiences. Noticing his African cast of features, we open conversation with him on the question of his nationality.

"You are not a Singhalese man, rest-house keeper?"

"No, Sar. Kaffir, Sar. I belonged to Ceylon Rifle Regiment."

"Then perhaps you can tell us something about Sardiel, the Singhalese highwayman, who, I believe, was captured by your regiment."

"Yes, Sar. My company was sent to take him in his stronghold. That place, I think, calling Ootooankanda. Sergeant Momatam wounded him in the knee. Sardiel then shooting Segeant Momatam in forehead and killed him. Sardiel's master forsaking him, then shots hitting. Sardiel not doing anything without magic."

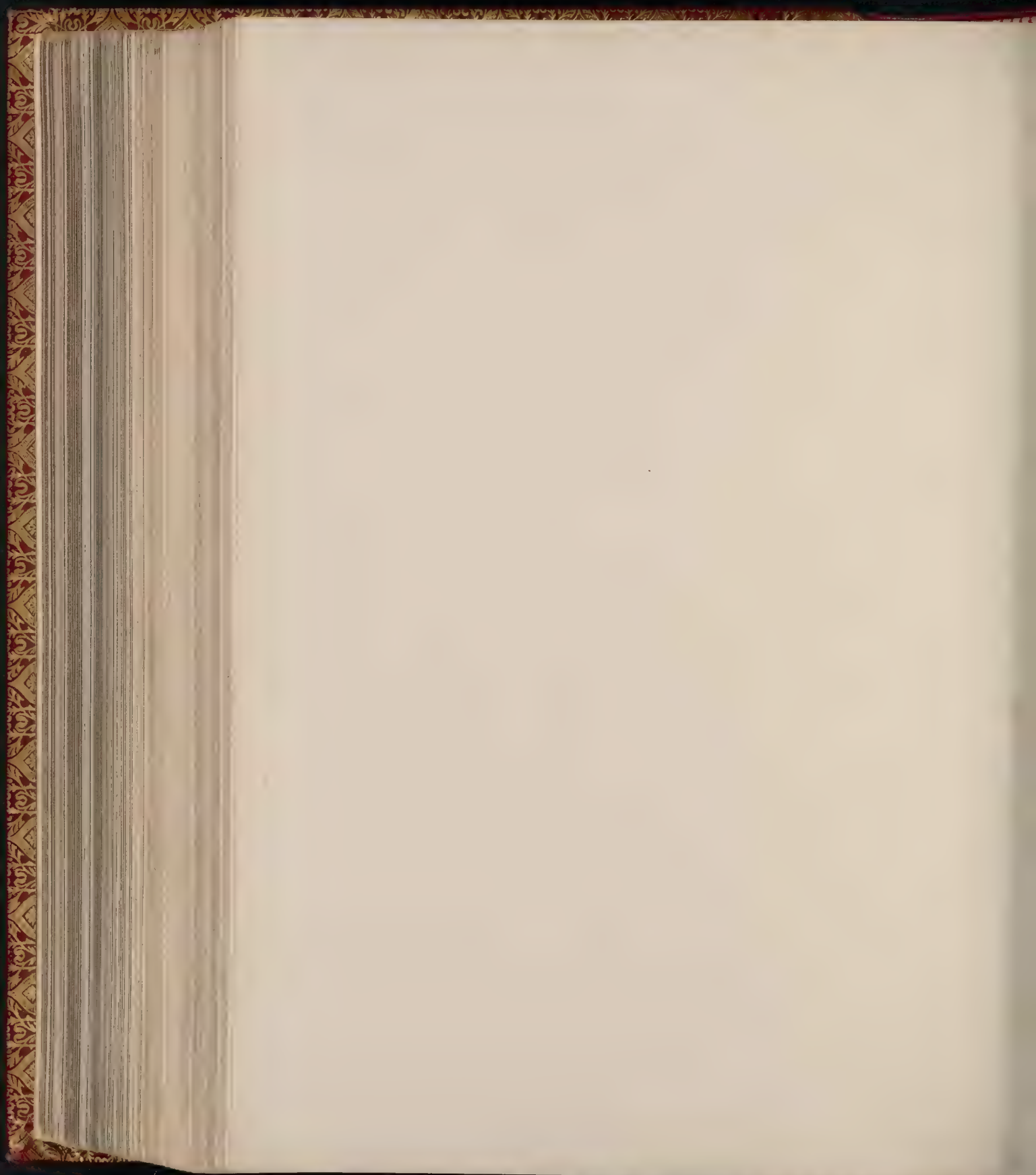
"Tell me all you know about him, and what you saw."

"Sar, there are many stories. I went with my company. We fired on Sardiel's hut in the mountain, and he fired on us. We could not kill him because of his master. Honourable Saunders was there. He not wanting any nonsense, and made rush into Sardiel's house and seized him. We bound him to back of carriage and marched to Kandy with him. He was tried and hung. Then English peoples very afraid his master bringing him to life again, and they got twelve European









doctors\* to see that he was dead. Then putting him into iron box and locking and making iron chains round and putting deep in the ground and covering over with cement."

"But do you believe what you are saying?"

"Sar (with great indignation) it is quite true. Sardiel never doing anything without his master."

"Then why did they not capture his master?"

"Sar, he was magician."

"If you believe this, how do you account for Mr. Saunders taking him?"

"Sar, his master saying: 'Your time is come. You have stolen many guns and money, and murdered many peoples, now I give you up,' and then Sardiel was powerless."

Noticing that one of our party is amused above the rest by the Kaffir's remarks, we find, by a curious coincidence, that he can supply the authentic details of the story, since he himself was one of the jury that tried the bandit and saw him hanged. Our Plate ii gives a view of the rugged crag called Ootooankanda, and the beautiful country which was the scene of the exploits of Sardiel, whose authentic history is something like the following:—He was a little insignificant Singhalese, "with nothing in him but the devil," and from his stature one would expect an ordinary boy of fourteen to have proved more than his match. Originally a barrack boy in Colombo, detected in theft, he fled and adopted robbery as a profession. He appears to have gathered around him some kindred spirits, and to have fixed on Ootooankanda in the district of Keigalle as his home. He was dreaded by Europeans and natives alike, showing marvellous resource in stealing arms and ammunition and using them with deadly effect in his nefarious enterprises. After he had so terrorised the district

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\* The "twelve European doctors" were no doubt the twelve jurymen.

that no contractor would undertake the transit of goods from Colombo to Kandy without an escort, a reward of £100 was offered for his apprehension. The police were powerless against him. He shot six of them on a single occasion, and a pathetic story is told of one of these ill-fated constables. He had previously been censured by his superiors for his failure to capture Sardiel, and when on this occasion he was determined on retrieving his character, his father who accompanied, seeing him shot down, ran forward exclaiming: "You have killed my son, kill me also," was instantly shot down, and died within a few hours. Other attempts were made by the police to capture him, but without result. At length he was taken by the Honourable F. R. Saunders, then district judge of Keigalle, with a company of the Ceylon Rifles, as our Kaffir friend describes, and with him the only survivor of his band to whom the Kaffir had in true Oriental fashion attributed miraculous powers. There was immense excitement over the trial and execution of the two miscreants, but the Kaffir's story of the precautions after the scoundrels were hanged, needless to say, can only be attributed to the effect of such excitement on popular imagination.

All this serves to while away the time necessary to bait our horses and ourselves; but it may here be mentioned that Kekirawa is a convenient place as head-quarters for a visit to the great tank of Kalawewa, five miles distant by jungle path or seven miles by road. This gigantic reservoir of about six thousand acres is a good locality for sport, and as it abounds in archæological interest, and is in addition very picturesque, it will well repay a second visit.

We now push on to the wonderful city. As we approach, greater variety of colour is noticeable in the foliage; open park-like scenery takes the place of dense forest, and we are particularly attracted by the beauty of the trees, particularly the ebony, the satinwood, the halmilla, with its large cabbage-like



leaves, pretty cassias, the great kumbuk, which lines the banks of the river with its buttress-like stems, the wood apple, which favours the swampy ground, and the fig in all its varieties. The climbing plants are no less striking, and their fantastic forms are wonderful and bewildering. The golden crowns of climbing lilies, the brilliant convolvuli, the mosses and lichens and the multitude of ferns, with thousands of beautiful plants whose identity is only known to the accomplished botanist, adorn the walks and drives that have been formed amidst the mouldering fragments of the ancient city. We are made aware of our arrival at the sacred precincts by the immense number of stone pillars which stand in groups on every cleared space, and here we rest for the night.



### CHAPTER III.

#### MIHINTALE.



THE history of the ruined cities of Ceylon is intimately connected with the religion of Buddha, and the building of the monuments which we are about to survey was directly due to the adoption of that cult by the Singhalese nation in the third century before Christ. With the prior condition of the country we shall concern ourselves only so far as to enquire who or of what race were the Singhalese, and what were the circumstances that led to their unanimous reception of a new creed with such fervour as is evidenced by the remains of their sacred buildings and literature.

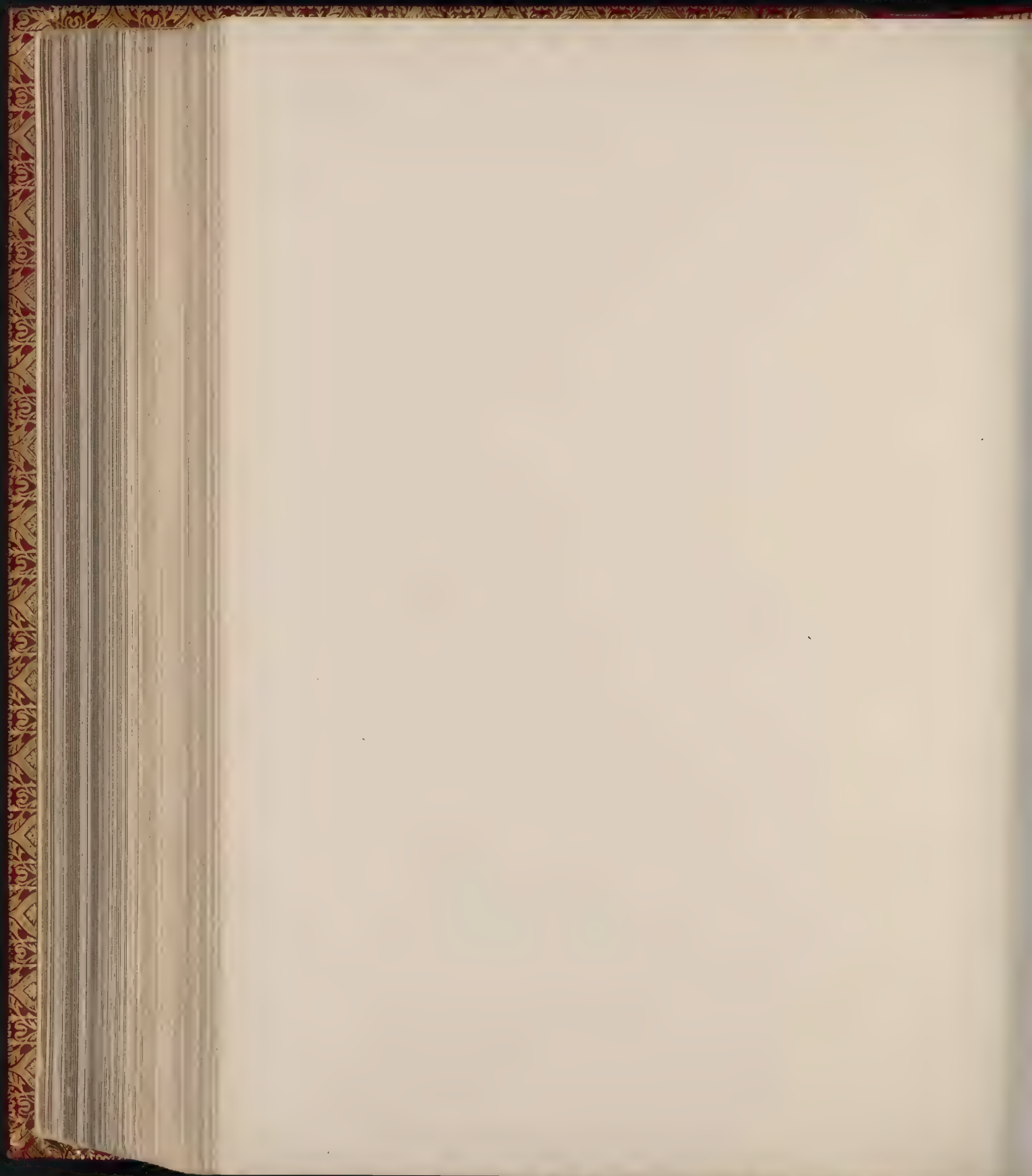
Before the dawn of civilization in India, when as yet the Sanskrit speaking Aryans of the north had not emerged from obscurity, the whole country was peopled by half-savage races in various stages of barbarism. Some of these aborigines settled in Ceylon, where a few scattered tribes even still remain. Shunning every opportunity of contact with other races, they still dwell in the forest, where they live on the products of the chase, display the most elementary notions of religion in the form of snake and demon worship, and exercise powers of reason very little superior to those of the lower animals with whom they share the rocks and caves of





ST. JOHN'S MOUNTAIN.





districts otherwise forsaken. They are referred to in the ancient literature of the country with much contempt as Yakkas, or barbarians. Their conquerors seem to have forced them to slave labour on the tanks constructed in very early times, but there is no reference to them after the third century A.D., and it may be inferred from this and the exclusive and barbarous condition of the small remnants of the tribe that they became entirely cut off from the Singhalese after a short period of subjection.

A few categorical statements regarding the origin of the Singhalese race will serve our purpose better than the introduction of debateable matter and the myths of the early chronicles. The Singhalese were Aryan settlers from North-Central India, and their language was closely affiliated to Pali, a dialect of the Sanskrit which was cultivated by the Aryan invaders of Central India. They settled in Ceylon some centuries before the Buddhist conversion. We know little of their history at this early period; for although the ancient chroniclers professed acquaintance with the minutest details relating to their arrival and settlement in the island; the accounts given are purely mythical. The Mahawansa, a native chronicle that gives many valuable and interesting accounts of later times, indulges in the most extravagant fairy tales in dealing with the national history anterior to the third century B.C. It begins with the story of the arrival of Wijayo, a Singhalese prince, who with his followers is made the hero of adventures so similar to those of Ulysses and Circe in the Odyssey that the chronicler has by some been supposed to have been acquainted with the Homeric poems.

Fortunately, however, we arrive on firmer ground early enough for our purpose of tracing the history of the ancient cities, and all that we need to notice of times prior to their foundation is the simple fact that the Singhalese were in possession of the country, much of which they had brought

under cultivation, aided by works of irrigation, an art which they appear to have acquired in prehistoric times. It is safe, moreover, to assume that for some centuries before the arrival of Mahinda, who brought them tidings of the new religion about the year B.C. 307, they had developed resources which were soon to be employed in the building of those great cities, the remains of which we have discovered two thousand years later, and which will take their place among the greatest wonders of the world.

Lastly, it may be safely asserted that the national religion previous to the introduction of Buddhism was Brahman.

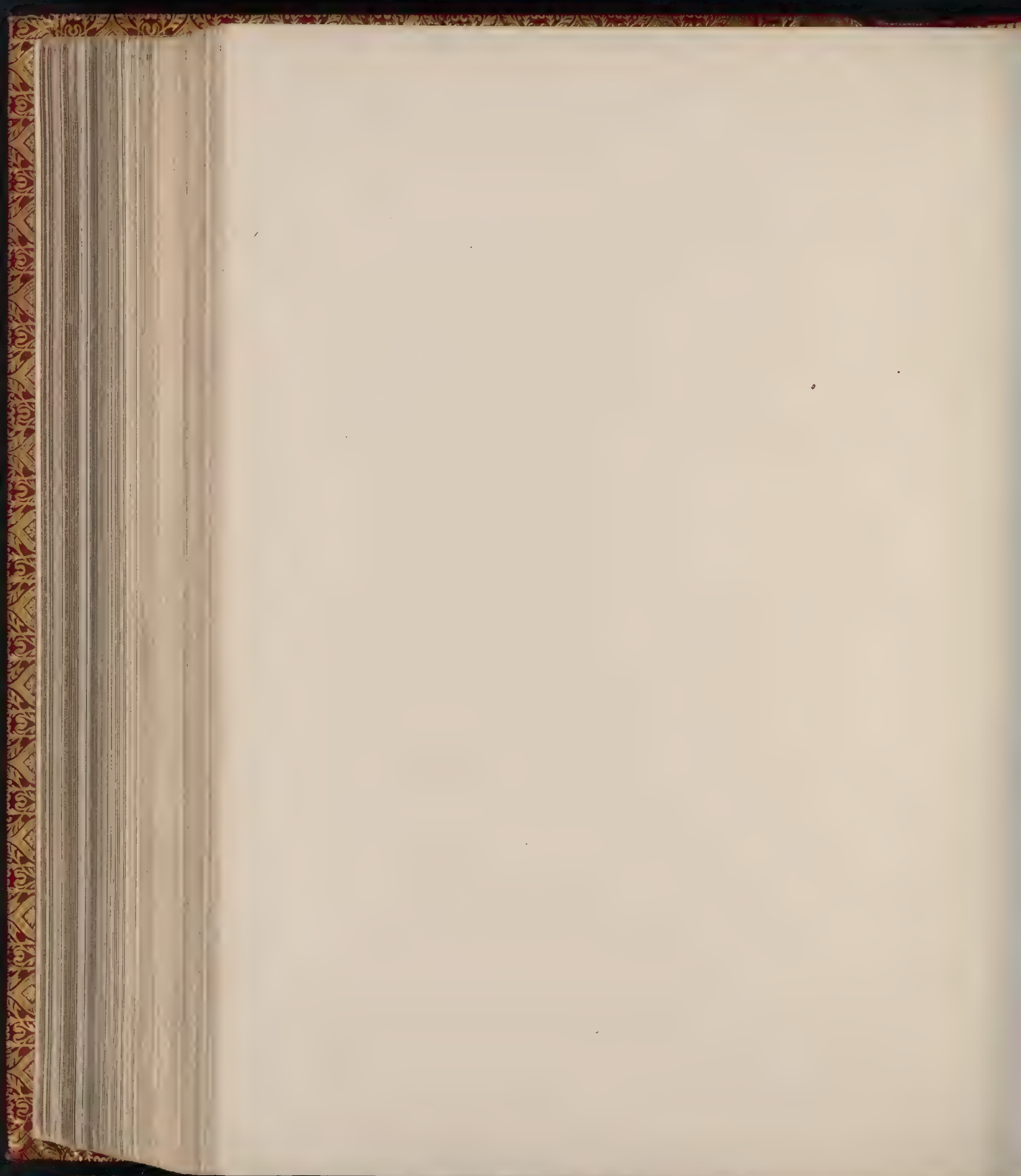
It is, however, a great thing that the period of the erection of the buildings whose remains now stand before us falls within the domain of authentic history. Not a single building or sculptured stone has been found that does not come within this period, and it is remarkable that in India no relic of ancient architecture has been discovered of a date anterior to that of the ruined cities of Ceylon, while the history of the latter is infinitely clearer and more reliable than that of the adjoining continent, a circumstance due to the careful preservation by the Singhalese of the olas on which the events of very early times were inscribed.

Mihintale first claims our attention because here began the Buddhist influence, the efficient cause of all the constructive energy which the Singhalese displayed in the erection of their vast cities and monuments. Eight miles to the east of the sacred part of the city of Anuradhapura the rocky mountain, now called Mihintale, rises abruptly from the plain to the height of a thousand feet. Its slopes are now covered with dense forest from the base almost to the summit, with the exception of the space occupied by a grand stairway of granite slabs which lead from the level plain to the highest peak. These steps, one thousand eight hundred and forty in





VIEW OF STAIRS AT BEN NUALLE.





number, render easy an ascent which must have been originally very toilsome. They are laid on the northern side which is the least steep, the southern face being almost precipitous. Our Illustrations (Plates vi and vii) depict one of the lower and the topmost flights. The last hundred and fifty steps, as seen in Plate vi, are hewn in the solid rock, and at the top is visible the north-east side of the ruined Etwehera dagaba.

At first sight this picture conveys only the impression of a natural hill with precipitous sides covered with vegetation, and were not curiosity aroused by the flight of steps and the robed monk descending, the dagaba might easily escape notice. A closer examination, however, reveals the fact that it is not a natural hill, but a gigantic ruined edifice, in the erection of which many millions of bricks were brought to the top of the mountain and carefully laid. Near it there are other dagabas of great size. One, called the Maha Seya (see Plate viii) is placed in a position whence grand views of the surrounding country are obtained. The summit of this can be reached by the adventurous climber, and the exertion, if not the danger, is well repaid by the striking spectacle of the ruined shrines of Anuradhapura rising above a sea of foliage, and the glistening waters of the ancient artificial lakes relieving the immense stretches of forest. For twenty centuries this mass of brickwork defied the destructive tooth of time, and the disintegrating forces of vegetable growth; but a few years ago it showed signs of collapse on the west face, and underwent some repairs by the Ceylon Government. Our illustration presents a near view from the west, showing the portion cleared of vegetation and repaired. Some idea of the proportion of this dagaba may be gathered by noticing that what appears to be grass upon the upper portion of the structure is in reality a mass of forest trees that have grown up from seeds dropped by birds.

There are many other interesting remains on this mountain sacred to the memory of Mahinda, the royal apostle of Buddha



in Ceylon, but before we proceed to them some account of Mahinda and his mission, as recorded in the ancient writings, may be of interest. This account is, of course, to a great extent coloured by imagination, and the facts embellished in true Oriental fashion, but the story may be accepted in its main features. It may not be assumed with safety that every one who takes up this volume is acquainted with the early history of Buddhism, and consequently the story of Mahinda must be prefaced by a brief account of the origin of the cult which he introduced, and of the circumstances which led to its adoption in Ceylon.

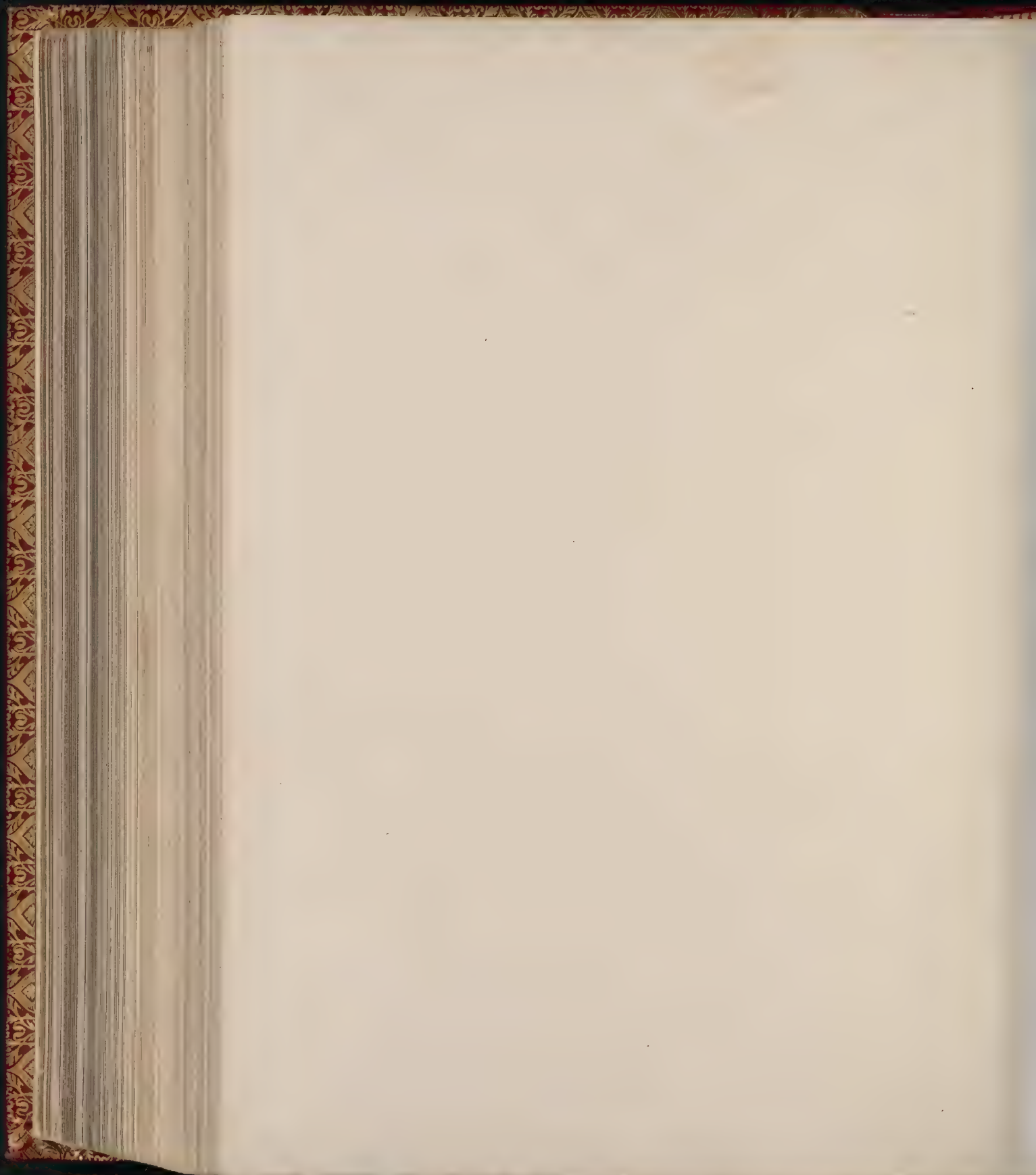
In the sixth century, B.C., the Aryans already inhabited the valley of the Ganges, and were divided into various tribes, one of the least of which was that of the Sakyans, who dwelt some hundred miles north-east of Benares. Of this race was Gotama, the founder of Buddhism, his father being chief of the clan, which possessed an influence out of all proportion to its number. Gotama very early chose the life of a mendicant, left his home, and went on foot to Benares to teach the principles of his philosophy. His method appealed to the Indian mind, and he soon obtained numerous followers. His doctrines were accepted with enthusiasm, probably because they were found to be better suited to the needs of the time of the people than those hitherto prevailing.

About two hundred miles east of Benares were the states of Magadha. Thither the fame of Gotama's teaching soon spread, and the king, Bimbisara, repairing to the presence of Gotama, became a convert. This royal patronage soon led to the wide popularity of the religion of the Sakyan philosopher, and multitudes, including the most revered ascetics of the kingdom, adopted its tenets.

We have not much reason to discuss here the principles of Buddhism as introduced by Gotama, except for the purpose



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of arriving at the origin of the influence which led to the building of the sacred cities. It will, however, be useful to note briefly the main features of the system, which presupposes the doctrine of transmigration.

A buddha is a being who has passed through countless lives and has in each successive re-birth added something to his merits, by which he ultimately becomes endowed with supernatural powers. Upon attaining buddhahood, which is the supreme phase of existence, the buddha is enabled to direct all beings to the path that leads to final extinction. At his death he ceases to exist; but his precepts are regarded as laws of religion. Buddhas appear only at intervals of time inconceivably vast. The broad outline of the Buddha's teaching is contained in the four dogmas—

- (1) Existence is sorrow;
- (2) Desire for existence is the cause of sorrow;
- (3) The cessation of sorrow is effected by the eradication of desire;
- (4) The way of living which leads to the extinction of sorrow is the practice of right faith, right resolve, right speech, right action, right living, right effort, right recollectedness, and right meditation, according to the example of the Buddha.

The effect of entirely eliminating desire is final extinction. Unless existence is dissolved by the total destruction of desire re-birth takes place, thus perpetuating sorrow; and, in proportion as Buddhist precepts have been observed or disregarded, so is the re-birth favourable or otherwise. The wicked suffer retribution by unfavourable transmigration, and all beings good or bad pass through an endless succession of lives unless freed from existence by the attainment of a clear insight into the causes of sorrow and the practice of the life that sets them free.

These were the doctrines introduced by the Buddha in the sixth century B.C. However they may be regarded to-day, they were undoubtedly superior to those of Brahmanism, and their ready adoption by millions of people shows how suited they were to the Indian mind.

At the time of Gotama's death, about B.C. 477, the Magadhan state was one of small prestige, but during the two centuries that followed it became a powerful empire, with the march of which the Sakyan's teaching kept time. The brotherhoods formed by his followers during his lifetime practised the course of life that he taught, and thus by example and tradition the system spread and descended from one generation to another.

The great teacher left no writings to guide his adherents, but soon after his death his teachings were collected under the authority of Councils of the Community, and to these were added the records of all his words and deeds that could be garnered for the instruction and example of posterity.

In the early part of the third century B.C. the Greeks invaded India, an event of no small importance to the future of Buddhism. The Magadhan state received the support of the invaders, with the result that it soon became a mighty empire embracing nearly the whole of India; and the ruler of this vast domain, Asoka, was an earnest patron of Buddhism. He was originally a Brahman, but upon his conversion he became a very zealot for the new faith, sending missionaries to many countries, and amongst them his son, Prince Mahinda, who was sent to Ceylon, the field of labour to which his training was especially directed.

The Singhalese, as we have already said, were of the same race as the Magadhans, and it is reasonable to suppose that they spoke the same language. Moreover, the monarchs of the



two countries were on terms of friendship. Tissa, the Singha-  
lese king, who had upon coming to the throne succeeded to  
very great wealth, despatched ambassadors to his friend Asoka  
with costly presents. That monarch, in acknowledging the  
treasures, sent many valuable gifts to Tissa in return, accom-  
panied by the following exhortation:—"I have taken refuge in  
Buddha, his religion, and his priesthood; I have avowed  
myself a devotee in the religion of the descendant of Sakya.  
Ruler of men, imbuing thy mind with the conviction of the  
truth of these supreme blessings, with unfeigned faith do thou  
also take refuge in this salvation."

Upon this Mahinda proceeded to Ceylon to follow the  
above message with personal appeals. His meeting with the  
king at Mihintale is described in the Mahawansa with a wealth  
of picturesque incident in which a sprinkling of signs and  
wonders authenticates the importance of his mission. The  
portion which bears the test of reason, and which from con-  
temporary evidence may in substance be accepted, tells of  
Mahinda's arrival upon the mountain of Mihintale, accom-  
panied by a few monks. Here they met the king out hunting  
with a large retinue, and Mahinda thus addressed his majesty:  
"We are the ministers and disciples of the Lord of the true  
faith: in compassion for thee, Maharajah, we have repaired  
hither." The king, recollecting the message of his friend  
Asoka, was convinced that they were ministers of the faith.  
Laying aside his bow and arrow he conversed graciously with  
them. Seeing the other members of the mission, he enquired  
"Whence come these"? "With me," replied Mahinda. Then  
the king asked if there were any other priests like unto them,  
to which Mahinda replied: "Jambudipa itself glitters with  
yellow robes; there the disciples of Buddha, who have fully  
acquired the three sanctifications, who are perfect masters of  
the knowledge which procures bliss, the saints who have the  
gift of prophecy and divination, are numerous." For the



purpose of ascertaining the capacity of the king, Mahinda interrogated him; and as he propounded question after question the monarch solved them satisfactorily. "What is this tree called?" asked Mahinda. "A mango," replied the king. "Besides this are there any other mango trees?" "There are many." "Besides this mango and those other mangoes, are there any other trees in the world?" "Yes, there are many others, but they are not mangoes." Besides the other mango trees and the trees that are not mangoes, is there any other?" "Yes, this mango." "Ruler of men," cried Mahinda, "thou art wise." The king having thus been proved capable of understanding, a discourse on Buddhist doctrine was delivered, and he and his train were then and there converted.

King Tissa rejoices exceedingly to find that Mahinda is the son of his friend the emperor, and invites him to the capital. Then follows the conversion of the queen and her attendants and the reception of Buddhism by the whole nation.

The Buddha is said to have visited Ceylon on several occasions, but we have no very convincing evidence of this. The accounts given in the ancient chronicles were written too long after his death, and have too much of the miraculous element to be regarded as of any historical value, but as they are accepted by the Buddhists as part of their religious belief some reference to them may be expected. The Buddha first prepares the way for Mahinda by clearing the island of the local demons or yakkas. The Mahawansa says that it was known by the Buddha that Lanka (Ceylon) would be the place where his religion would be most glorified, and that it was needful that the yakkas by whom it was inhabited should be removed. Knowing the spot where he would find the yakkas assembled, he proceeded thither by an aerial route, and hovering above them struck terror into their host by storm, tempest, and darkness. The yakkas, overwhelmed with

awe, supplicated to be released from their terror. He replied "I will release you, but give unto me here by unanimous consent a place for me to alight on." The yakkas replied that they would bestow on him the whole country. He then descended, and spreading his carpet upon the ground sat down upon it, causing the fringe of the carpet to blaze with flames of fire, which extended on all sides until the terrified yakkas were driven to the very shores of the island. As they stood there he caused the delightful island of Giri to approach the coast, when they gladly rushed upon it to escape the conflagration. The island with new inhabitants then drifted to its former position. The demons having been thus satisfactorily disposed of, Buddha folded up his carpet, and the Dévas—a higher order of supernatural beings—assembled. These he converted in large numbers, and amongst them Sumana, the Déva of the mountain, now known as Adam's Peak. To him he gave a handful of his hyacinthine locks, which the Déva enshrined in a golden casket, and covering this with an emerald dome, preserved it as an object of veneration for future ages.

The aborigines are frequently referred to at this period as Nagas, or snake-worshippers, and it is recorded that Buddha on his second visit converted the Naga king. A few years later he revisited his royal convert, who entertained him and his attendant disciples at Kelani, near Colombo, providing them with a celestial banquet. It was on this occasion that Buddha rose aloft into the air and left the impression of his foot upon the mountain of Sumana (Adam's Peak). If his object was to sanctify for ever the Peak, he certainly succeeded, for now, in this nineteenth century, two thousand five hundred years after the event, the annual stream of pilgrims who at the risk of their lives climb the precipitous sides of the mountain to salute the sacred footprints is ever on the increase.

On a higher plane of historical truth lies Mahinda's visit to Mihintale, which is attested by contemporary evidence.



Having now some knowledge of the causes which led to the veneration of the sacred localities and the foundation of their buildings, we must resume our inspection of the remains at Mihintale. King Tissa's conversion was commemorated by a great vihara or monastery erected on the very spot, and by the construction of a large number of monastic dwellings in the rock, the remains of which are amongst the most interesting features of the mountain at this day. After the



REMAINS OF ROCK DWELLINGS AT MIHINTALE.

completion and establishment of the monastery, the building of the grand stairway was begun, and continued for generations by pious pilgrims. Meanwhile many a shrine was added by successive monarchs to the memory of the great Mahinda till the mountain was literally covered with sacred buildings. In the solid granite of the steeper slopes were engraved the instructions for the priests, dealing with every detail of their life and every item of ceremonial observance.



These inscriptions, which are still legible, tell us that none who destroyed life in any way were permitted to live near the mountain; special offices were allotted to various servants and workmen; accounts were to be strictly kept and examined at an assembly of priests; certain allowances of money to every person engaged in the temple service were made for the purchase of flowers, so that none might appear without an offering; cells are assigned to the readers, expounders, and preachers; hours of rising, of meditation, and of ablution are prescribed; careful attention to food and diet for the sick is enjoined; there are instructions to servants of every kind, warders, receivers of revenue, clerks, watchmen, physicians, surgeons, laundrymen, and others, the minuteness of detail giving an excellent idea of the completeness of arrangement for the orderly and beautiful keeping of the venerated locality.

Amongst other interesting remains on the mountain is the Naga Pokuna or snake bathing pool. This is hewn out of the solid rock, and is one hundred and thirty feet in length and of extremely picturesque appearance. On the rock which overhangs one side of the pool is an immense five-hooded cobra carved in high relief. Having regard to the role of protector assigned to the cobra in the ancient legend already referred to, this monster, with his hood spreading fully six feet across, doubtless possessed prophylactic virtues, which were assisted by the ceremonial ablutions for which this weird and mysterious looking bath was constructed.

Amongst the best preserved relics is the Ambustele Dagaba which enshrines the ashes of Mahinda, who ended his days on the spot where his successful mission began. The shrine marks, it is said, the very piece of ground where the first meeting of the monarch Tissa and the royal missionary took place. It is built of stone instead of the usual brick, and is surrounded by fifty slender octagonal pillars with sculptured capitals.

Near the dagaba is a narrow ledge high up the side of a precipitous rock known as Mahinda's bed. Though there is nothing at first sight to suggest repose it may well be credited that to this lonely spot the apostle was wont to retreat to renew in the contemplation of the vista spread out beneath him that spiritual fire that may have been burning low after a prolonged contact with the world. Certainly the view is one of majestic grandeur. For some hundreds of feet ledge after ledge supports huge fallen boulders of granite, while the forest below extends to the sea in an expanse unbroken save by a few patches of rice which pleasantly relieve the monotony and add colour to the landscape.



## CHAPTER IV.

### ANURADHAPURA.



THE road from Mihintale to Anuradhapura arouses greater interest as being the old means of communication between these two places, and, though now cut through thick forest, was originally lined along its whole distance with buildings of various descriptions. In returning to Anuradhapura we shall naturally wish first to see the remains of those buildings which were erected by Tissa as a result of his conversion. These we find in that part of the city which was at the time of Mahinda's visit the Mahamegha, or king's pleasure garden. The tradition is that the report of Bimbisara, king of Magadha, having presented his own pleasure garden to Buddha and of its being accepted by him for the use of the priests had reached the ears of Tissa, and in imitation of this pious example he dedicated the Mahamegha to sacred purposes. This garden of twenty square miles in extent was in the centre of the royal city, eight miles to the west of Mihintale. The gift was important, as signifying the royal protection extended to the new religion, and like all matters of special interest it received much attention from the ancient

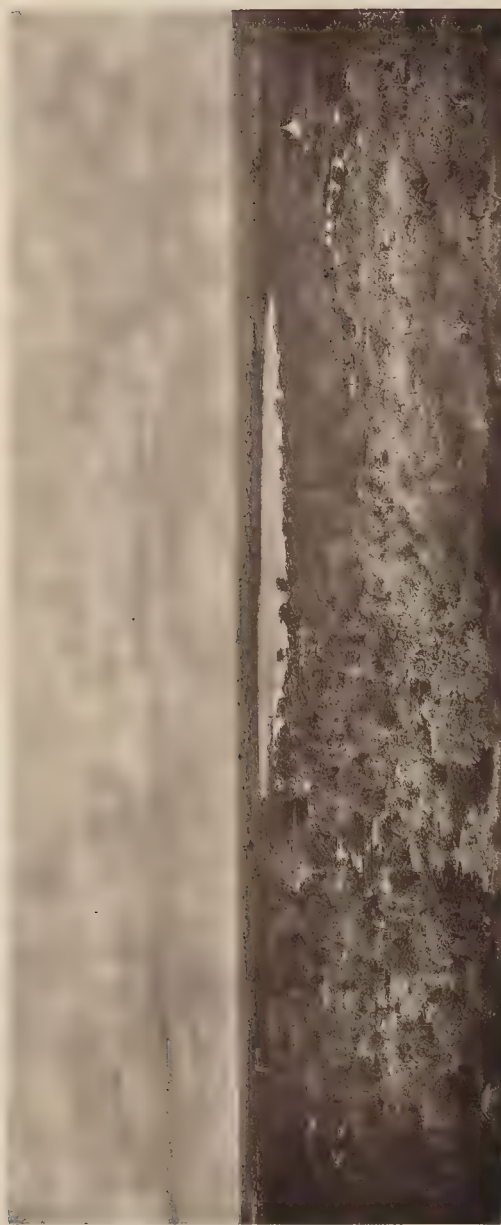


chronicler, as may be seen by the following extract from the Mahawansa :—

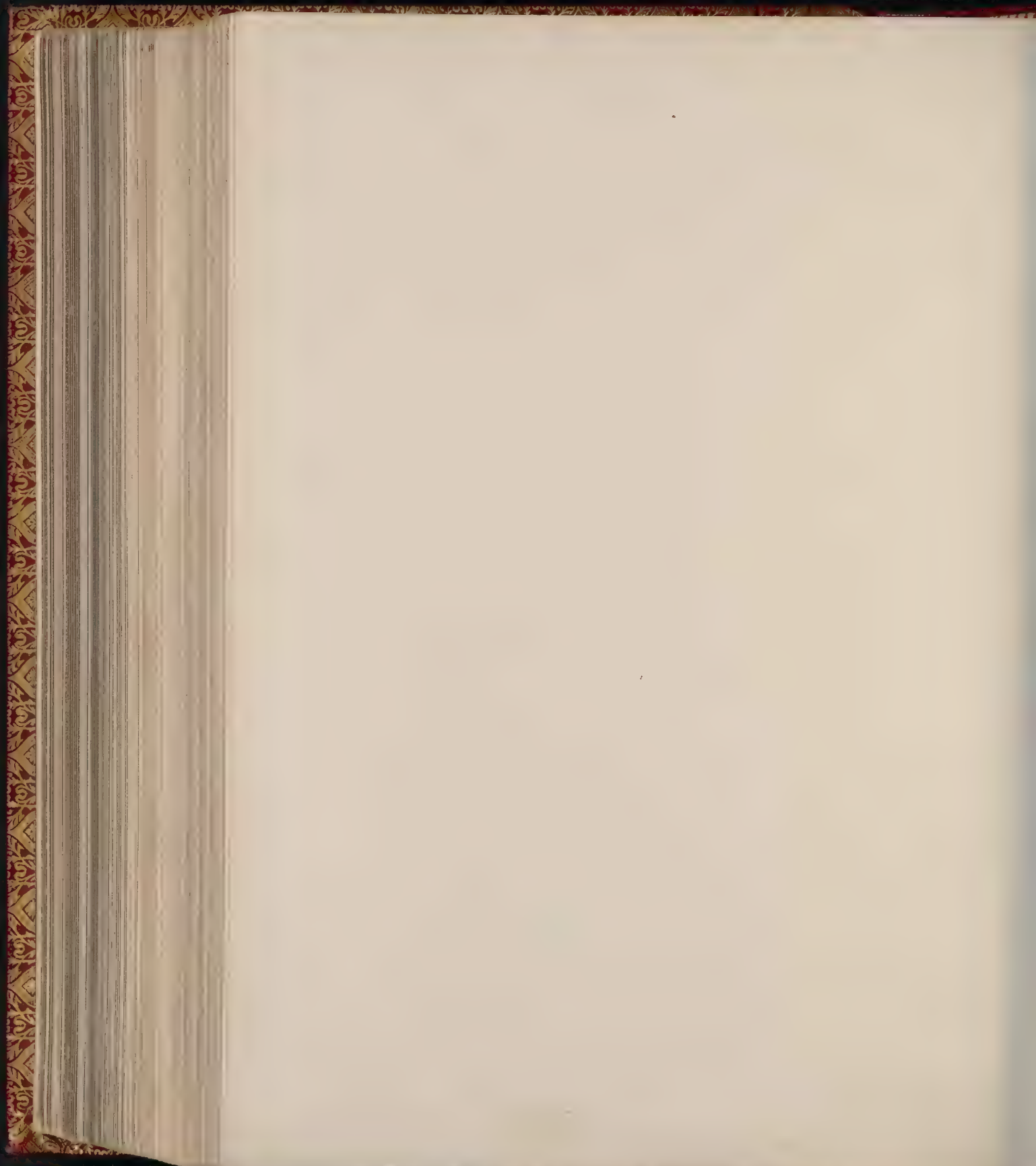
“In the morning, notice having been previously given by beat of drums, the celebrated capital, the road to the theras (chief priest's) residence, and the residence itself on all sides, having been decorated, the lord of chariots, decked in all the insignia of royalty, seated in his chariot, attended by his ministers and the women of the palace, and escorted by the martial array of his realm, repaired to the temple constructed by himself, accompanied by this great procession.

“There, having approached the theras worthy of veneration and bowed down to them, proceeding together with the theras to the upper ferry of the river, he made his progress, ploughing the ground with a golden plough to mark the limits for the consecration. The superb state elephants, Mahapaduma and Kunjara were harnessed to the golden plough. Beginning at the first Kuntamalaka, this monarch, sole ruler of the people, accompanied by the theras, and attended by the four constituent hosts of his military array, himself held the haft of the plough.

“Surrounded by exquisitely painted vases, carried in procession, and gorgeous flags; trays containing sandal dust; mirrors with gold and silver handles; baskets borne down by the weight of flowers; triumphal arches made of plaited trees, and females holding up umbrellas and other decorations; excited by the symphony of every kind of music; encompassed by the martial might of his empire; overwhelmed by the shouts of gratitude and festivity which welcomed him from the four quarters of the earth;—this lord of the land made his progress, ploughing and exhibiting furrows, amidst enthusiastic acclamations, hundreds of waving handkerchiefs, and the exultations produced by the presentation of superb offerings.



Forest, near the station, near the station, near the station.





"The eminent saint, the Mahathera, distinctly fixed the points defining the boundary, as marked by the furrows made by the king's plough. Having fixed the position for the erection of thirty-two sacred edifices, as well as the Thuparama Dagaba, and having according to the forms already observed, defined the inner boundaries thereof, this sanctified person on that same day completed the definition of all the boundary lines. At the completion of the junction of the sacred boundary line the earth quaked."

Having thus dedicated the royal precincts of the city to religious purposes, Tissa's next object was to hallow them by the presence of a relic of the Buddha himself.

Here again we plunge into myth of the highest order to obtain a grain or two of actual fact. We accept as authentic the statement that the Thuparama was the first of the large shrines built upon this sacred ground, and that it was erected by King Tissa. It is quite likely, too, that he endeavoured to procure a true relic of the Buddha, and that he sent to his friend the Emperor Asoka to obtain one; but a simple recital of such a proceeding would be quite unworthy of the oldest shrine in Ceylon; and so Tissa is said to have had recourse to supernatural means to obtain the needful relic, and to have asked the gods themselves for the right collar bone of the Buddha. A nephew of Mahinda was chosen for the mission, and instructed to address the Emperor Asoka as follows: "Maharajah, thine ally Tissa, now converted to the faith of Buddha, is anxious to build a dagaba. Thou possessest many corporeal relics of the Muni; bestow some of those relics, and the dish used at his meals by the divine teacher." He was next to proceed to Sakka, the chief of the Dévas, and thus address him: "King of Dévas, thou possessest the right canine tooth relic, as well as the right collar bone relic, of the deity worthily worshipped by the three worlds: continue to worship that tooth relic, but bestow the collar bone of the divine

teacher. Lord of Dévas! demur not in matters involving the salvation of the land of Lanka." The relic was surrendered by the gods and conveyed to Anuradhapura, where it performed many miracles before it reached the receptacle in the Thuparama. Its concluding feat was to rise from the back of the elephant that conveyed it to the shrine to the height of five hundred cubits, and thence display itself to the astonished populace, whose hair stood on end at the sight of flames of fire and streams of water issuing from it.

But it is not within our present purpose to quote all the legends that embellish the history contained in the ancient Singhalese writings, and we must pass on to the shrine itself, built by Tissa about the year B.C. 307.

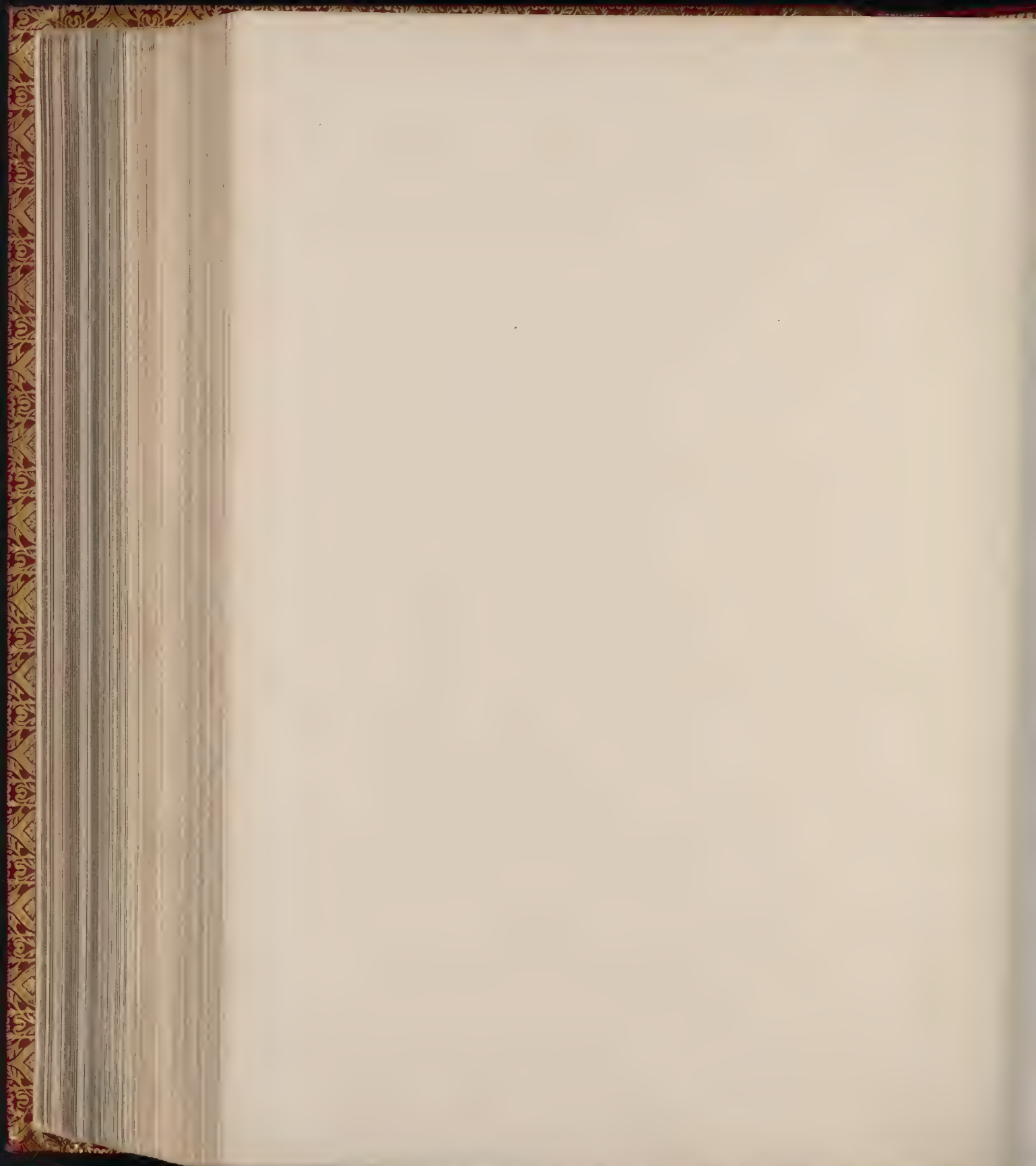
This monument is in itself evidence of the remarkable skill of architect, builder, and sculptor in Ceylon at a period anterior to that of any existing monument on the mainland. The upper portion of the structure has been renovated and spoilt by the devotees of modern times, but the carvings and other work of the lower portion remain untouched. A great deal of excavation is, however, still necessary to expose the platform at the base. All the Ceylon dagabas are of this bell shape, but their circumference varies from a few feet to over eleven hundred, some of them containing enough masonry to build a town for twenty-five thousand inhabitants. The Thuparama is small compared with many of them, the diameter of the bell being about forty feet and its height about sixty.

The portion of the basement immediately beneath the bell is undoubtedly ancient. It consists of two stages; the lower, about three and a half feet high, is faced with dressed stone and belted with bold mouldings; the upper retires a couple of feet, and upon that is a terrace six feet wide running right round the dagaba. The whole of the interior is solid brick. Below the basement of the bell all has more or less been buried



مجلس شورای ملی در تهران





in earth and débris, the accumulation of ages; some excavation has, however, disclosed a circular platform of about one hundred and sixty feet in diameter, raised to about twelve feet above the original level of the ground. The base of this platform, which is reached by two flights of stone steps, is also of brick and is ornamented with bold mouldings to a height of about five feet, and above this the wall is surrounded with semi-octagonal pilasters.

The most attractive feature of the dagaba, however, is the arrangement of ornamental pillars on the platform. A large number, as may be seen by a glance at our Illustration (Plate x), are still erect. They are all slender monoliths of elegant proportions. The carvings of the capitals are singularly beautiful; they contain folial ornaments as well as grotesque figure-sculptures, and are fringed to a depth of more than a foot with tassels depending from the mouths of curious masks. These pillars are placed in four concentric circles, and decrease in height as the circles expand, the innermost being twenty-three feet and those of the outside circle fourteen feet high.

There has been a great deal of speculation as to the possible structural use of these pillars. Some have suggested that they supported a roof which extended over the entire dagaba, others that they were erected in order to carry pictures representing scenes of Buddhist history, hung from beams supported on their capitals. It is very likely that they served some purpose besides that of mere ornament, but what that was we are hardly likely now to discover, as no allusion is made to them in any of the ancient chronicles. I am inclined to think that they were surmounted by emblematic figures, and were intended primarily as ornaments in themselves. They were doubtless used on festal occasions to suspend strings of lamps and garlands, always one of the chief features of Buddhist ceremonial.

Of the original one hundred and seventy-six pillars only thirty-one remain now standing entire with their capitals. There was probably a walled enclosure to the dagaba, and it has been suggested that upon this wall a conical roof was raised over the whole structure partially supported by the pillars. I cannot, however, find any reason to adopt this theory.



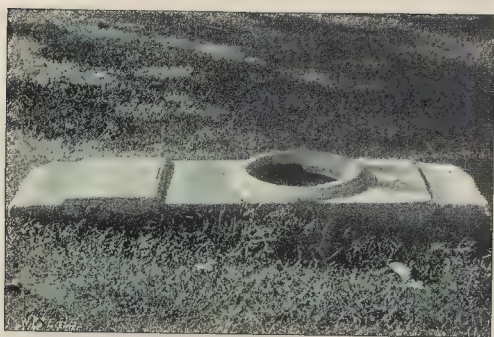
MONOLITHIC CISTERN.

Near the Thuparama there is a remarkably fine trough carved out of a single block of granite. Its size may be estimated from the old Singhalese woman who stands near it. She volunteered the statement that she was upwards of eighty years of age and that she was in charge of the shrine. The trough is undoubtedly very ancient, but its use is a matter of conjecture, some suggesting that it was a receptacle for rice given to the priests.

In the vicinity lies another curious vessel, about seven feet long, also hewn out of a single block. Its chief points



are a circular basin and a raised slab, and it is supposed to have been used for dyeing the robes of the priests, being known



PANDU ORUA.

as a "pandu orua," or dyeing vat. The robes were placed in the basin of yellow dye, and were afterwards spread upon the slab and wrung out with wooden rollers.

The interesting ruins of the Daladá Máligáwa, or Palace of the Tooth, are within the original

outer wall of the Thuparama enclosure. This palace was built for the reception of Buddha's tooth upon its arrival in Ceylon in A.D. 311, but we will postpone our remarks upon this until we have visited the ruins of a still older date.

We pass now to another relic which has perhaps attracted more attention than any other—the sacred bo-tree. The royal convert, King Tissa, having succeeded in obtaining a branch of the fig-tree under which the Buddha had been wont to sit in meditation, planted it at Anuradhapura and it is now the venerable tree which we see still flourishing after more than twenty centuries. Its offspring have formed a grove which overshadows the ruins of the once beautiful court and the tiers of sculptured terraces which were built around it. All that is left of the magnificent entrance to the enclosure is seen in our picture—a few bare monoliths and the two janitors still at their post (see Plate xi).

The story of this tree is intimately connected with that of Mahinda, and therefore goes back to the foundation of

Anuradhapura. We have already noticed that the conversion of the people followed immediately upon that of their king, and in the desire to embrace the doctrines of the great preacher the women were not behind, and thousands of them wished to take vows and enter upon a life of asceticism. But Mahinda declared that although they might be converted by his preaching they could take vows only at the hands of a dignitary of their own sex. This difficulty was overcome by sending for his sister Sanghamitta, who had become the prioress of a Buddhist nunnery at Pataliputra. Thither King Tissa's minister, Arittha, was deputed to proceed and invite her to Ceylon for the purpose of initiating the women of the island; and at the same time he was directed to request the Emperor Asoka to allow her to bring with her a branch of the sacred bo-tree under which the Buddha attained perfection. This plan was duly carried into effect; the princess came, and with her the branch from which grew the very tree which still flourishes at Anuradhapura.

Glancing at the story of the Mahawansa, we shall find no exception to the typical manner in which the native historians embellished their descriptions of important events, disguising every fact with a mantle of extravagant romance.

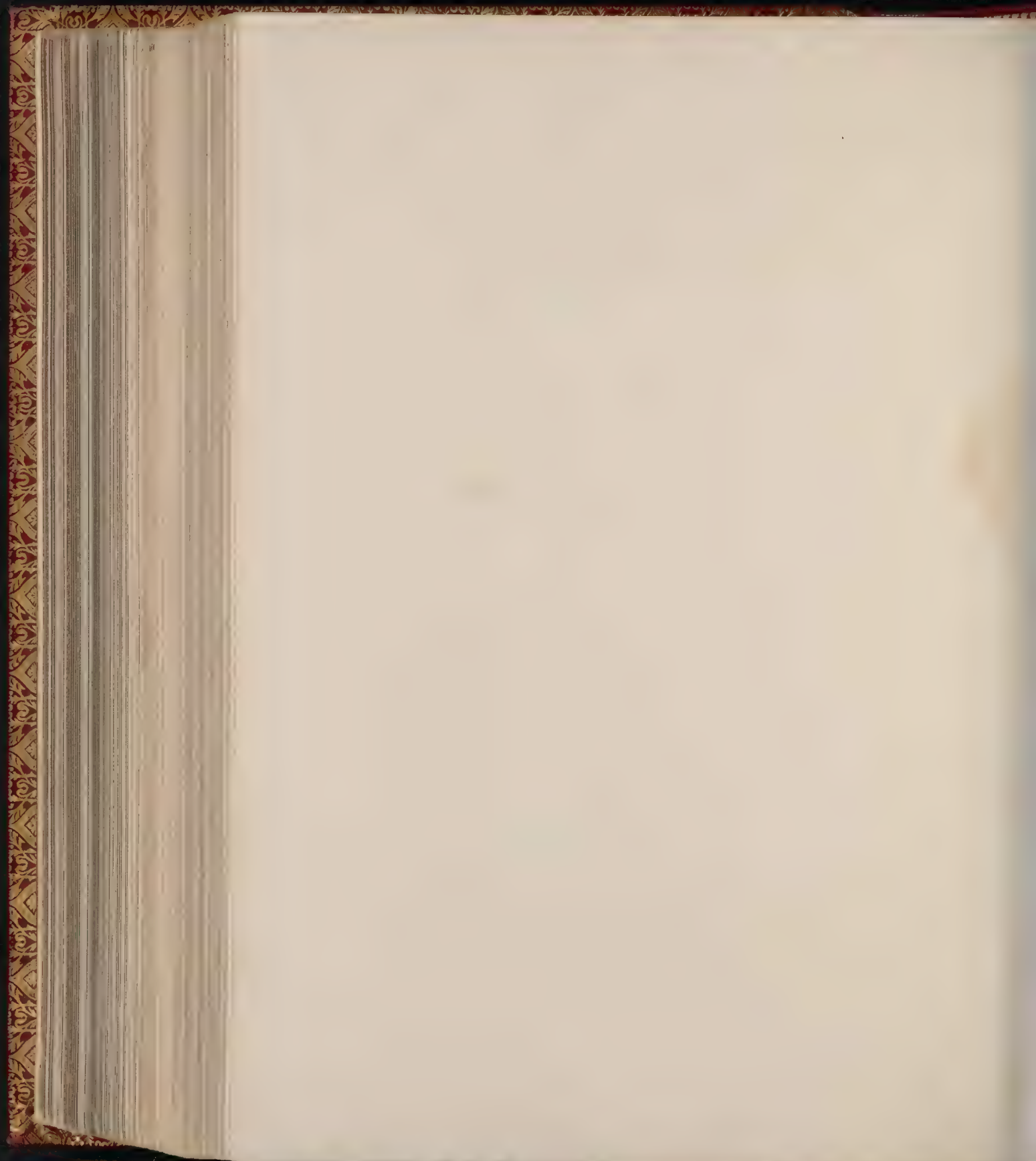
When it was decided that a branch of the original bo-tree should be sent, superhuman aid was immediately forthcoming for the construction of a golden vase for its transit. This vase was moulded to a circumference of fourteen feet and a thickness of eight inches. Then the monarch causing that vase, resplendent like the meridian sun, to be brought, attended by the four constituent hosts of his military array, and by the great body of the priesthood, repaired to the great bo-tree, which was decorated with every variety of ornament, glittering with the variegated splendour of gems, decked with rows of streaming banners, and laden with offerings of flowers of every hue. . . Having bowed down with uplifted hands at eight places, and





THE TEMPLE OF THE GODS





placed that precious vase on a golden stool, studded with various gems, of such a height that the branch could easily be reached, he ascended it himself for the purpose of obtaining the topmost branch. Using vermilion in a golden pencil, and streaking the branch therewith, he made this solemn declaration and invocation:—"If this right topmost branch from this bo-tree is destined to depart hence to the land of Lanka, and if my faith in the religion of Buddha be unshaken, let it, self-severed, instantly transplant itself into this golden vase."

The bo-branch, severing itself at the place where the streak was made, rested on the top of the vase, which was filled with scented oil . . . The sovereign on witnessing this miracle, with uplifted hands, while yet standing on the golden stool, set up a shout, which was echoed by the surrounding spectators. The delighted priesthood expressed their joy by shouts of "sahdu," and the crowding multitude, waving thousands of cloths over their heads, cheered . . . The instant the great bo-branch was planted in the vase, the earth quaked, and numerous miracles were manifested. By the din of the separately heard sound of various musical instruments—by the "sahdus" shouted, as well by Dévas and men of the human world as by the host of Dévas and Brahmas of the heavens—by the howling of the elements, the roar of animals, the screeches of birds, and the yells of the yakkas as well as other fierce spirits, together with the crashing concussions of the earthquake, they constituted one universal chaotic uproar.

The vase was then embarked on board a vessel in charge of a large number of royal personages, and accompanied by the monarch was taken down the Ganges to the sea, where the Maharajah disembarked and "stood on the shore with uplifted hands; and gazing on the departing branch, shed tears in the bitterness of his grief. In the agony of parting, the disconsolate Asoka, weeping and lamenting in loud sobs, departed for his own capital."

After a miraculous passage the vessel arrived off the coast of Ceylon and was discerned by the king, who was watching for it from a magnificent hall which had been erected on the shore for the purpose. Upon seeing its approach he exclaimed: "This is the branch from the bo-tree at which Buddha attained Buddhahood," and rushing into the waves up to his neck, he caused the great branch to be lifted up collectively by sixteen castes of persons, and deposited it in the lordly hall on the beach.

It was then placed on a superb car and accompanied by the king was taken along a road sprinkled with white sand and decorated with banners and garlands of flowers to the city of Anuradhapura, which was reached on the fourteenth day. At the hour when shadows are most extended the procession entered the Mahamegha garden, and there the king himself assisted to deposit the vase. In an instant the branch extricated itself, and springing eighty cubits into the air, self-poised and resplendent, it cast forth a halo of rays of six colours. These enchanting rays illuminating the land ascended to the Brahma heavens and continued visible till the sun had sunk into the sea.

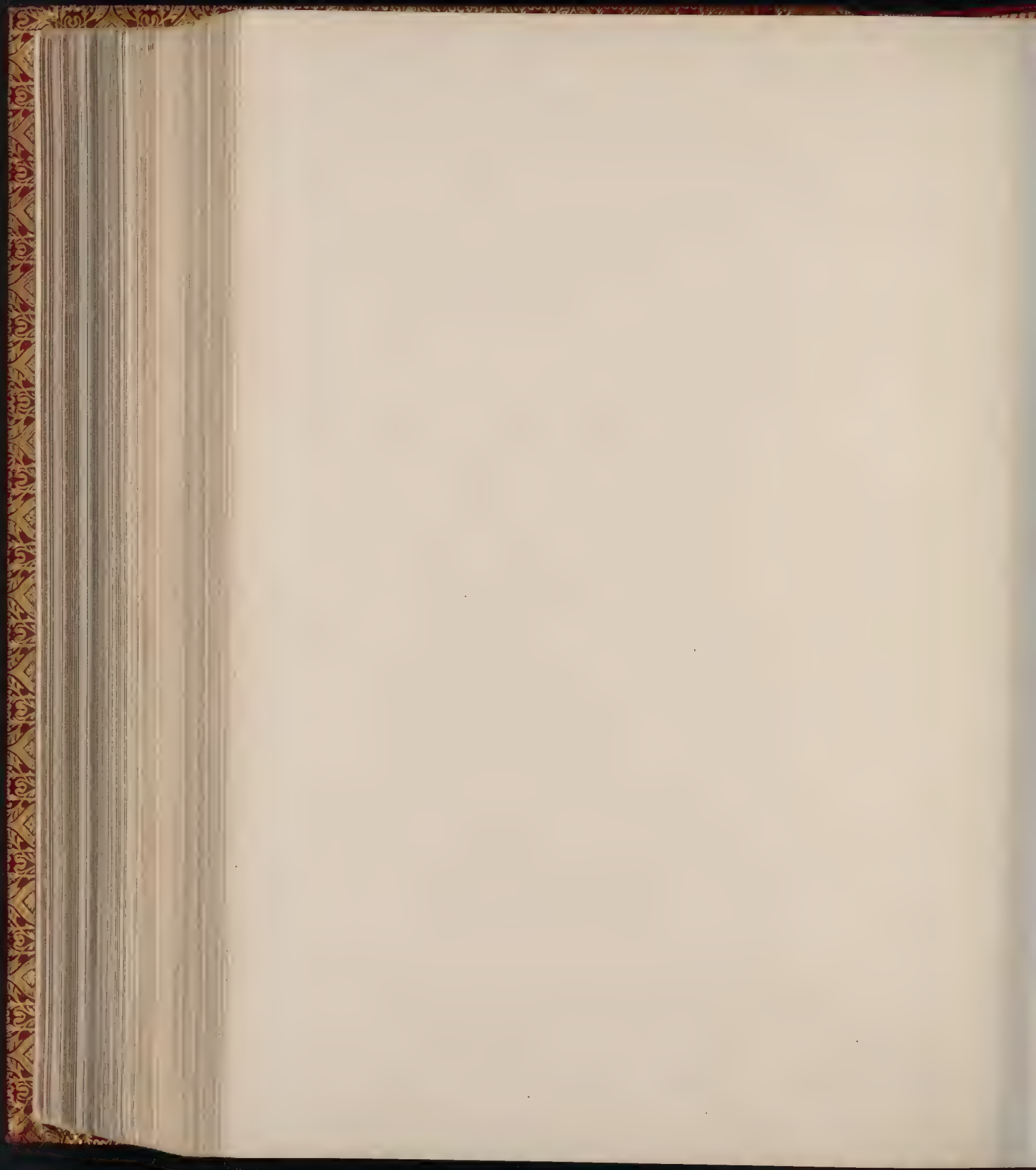
Afterwards, the branch descending under the constellation "Rohini," re-entered the vase on the ground, and the earth thereupon quaked. Its roots, rising up out of the mouth of the vase and shooting downwards, descended, forcing it down into the earth. The whole assembled populace made flower and other offerings to the rooted branch. A heavy deluge of rain fell around, and dense cold clouds completely enveloped it in their snowy shrouds. At the end of the seventh day the clouds dispersed and displayed the bo-tree with its halo. . . .

This bo-tree, monarch of the forest, endowed with many miraculous powers, has stood for ages in the delightful





THE GREAT MOSQUE, ALGER



Mahamegha garden in Lanka, promoting the spiritual welfare of the inhabitants and the propagation of the true religion.\*

There is good reason to accept the main facts of the above story, notwithstanding the fairy tale into which they have been woven. The subsequent history of the venerable tree has been less poetically chronicled, and details with great exactness the functions held in its honour, together with reliable information on matters connected with its careful preservation and the adoration bestowed upon it. That it escaped destruction by the enemies of Buddhism throughout many invasions is perhaps attributable to the fact that the same species is held in veneration by the Hindoos who, while destroying its surrounding monuments, would have spared the tree itself.

Another very ancient and interesting foundation attributed to King Tissa is the Isurumuniya Temple (Plate xii). This curious building, carved out of the natural rock, occupies a romantic position. Before and behind lie large lotus ponds on whose banks huge crocodiles are generally to be seen. We may easily photograph them from a distance by means of a telescope lens, but they object to be taken at any shorter range. We may approach them with a hand camera, but immediately it is presented to them they dart into the water at lightning speed. These ponds are surrounded by woodland scenery which presents many an artistic feature, but we must be content with a near view of the temple itself. To the right of the entrance will be noticed a large pokuna or bath. This is in good preservation and quite fit for its original purpose of ceremonial ablution, but the monks now resident have placed it at the disposal of the crocodiles whom they encourage by providing them with food.

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\* This account is condensed from Mr. Turnour's translation of the early part of the Mahawansa, written in the fifth century.



The modern entrance to the shrine, with its tiled roof, is in shocking contrast to the rock-building, and unfortunately this is the case with all the ancient rock-temples of the island.



SCULPTURED TABLET AT ISURUMUNIYA.

The terraces which lead to the shrine are interesting for their remarkable frescoes and sculptures in bas relief. There are more than twenty of these in the walls, and all of them are exceedingly grotesque. Several are in the form of tablets like the specimen here shown.

In addition to the tablets, the natural rock was frescoed in high relief, and although many of the figures have become hardly discernible owing to the action of the climate during so many centuries, others are still clearly defined and may be seen in Plate xii with the aid of a convex lens. Above

the corner of the bath are the heads of four elephants, and above them is a sitting figure holding a horse. Similarly there are quaint carvings in many other parts. The doorway is magnificent, and for beautiful carving equals anything to be found in Ceylon. There is nothing of special interest about the shrine. It has a figure of Buddha carved out of the solid rock, but the rest of it has been decorated quite recently, and like the entrance porch seems out of harmony with the rest of the place.

The temple is unique in many respects and worthy of a thorough exploration. It was discovered about thirty years ago entirely hidden by jungle, and, of course, in a worse state than at present.

There are doubtless many more remains of this period lying buried in the jungles of Anuradhapura awaiting discovery, but the next we shall tarry to investigate is the Brazen Palace, a building of somewhat later date—the end of the second century B.C.

In the interval between Tissa's death and the building of the Brazen Palace by Dutthagamani, a large number of monasteries were erected and the community of monks greatly increased. But even so early as this after the foundation of the sacred city trouble came in the form of invasion from Southern India. For some years the Tamils held the upper hand, Elara, one of their princes, usurped the Singhalese throne, and the Buddhist cause was in danger of complete annihilation, when the Singhalese king Dutthagamani, stirred by religious enthusiasm, made a desperate stand and recovered his throne. The story of the final combat is worthy of our notice as showing the character of the man who erected the most wonderful of the Anuradhapura monuments.

It was in B.C. 164 that Dutthagamani, having grown weary of the protracted struggles of his army which for some years



he had led with varying fortune against Elara, challenged that prince to single combat. Having given orders that no other person should assail Elara, he mounted his favourite war elephant, Kandula, and advanced to meet his adversary. Elara hurled the first spear, which Dutthagamini successfully evaded and at once made his own elephant charge with his tusks the elephant of his opponent. After a desperate struggle Elara and his elephant fell together.

Then followed an act of chivalry on the part of Dutthagamini so remarkable that it has been regarded with admiration for twenty centuries. He caused Elara to be cremated on the spot where he fell, and there built a tomb. He further ordained that the tomb should receive honours, and that no one should pass it without some mark of reverence; and even to this day these injunctions are to some extent regarded, and the tomb is still marked by a huge mound.

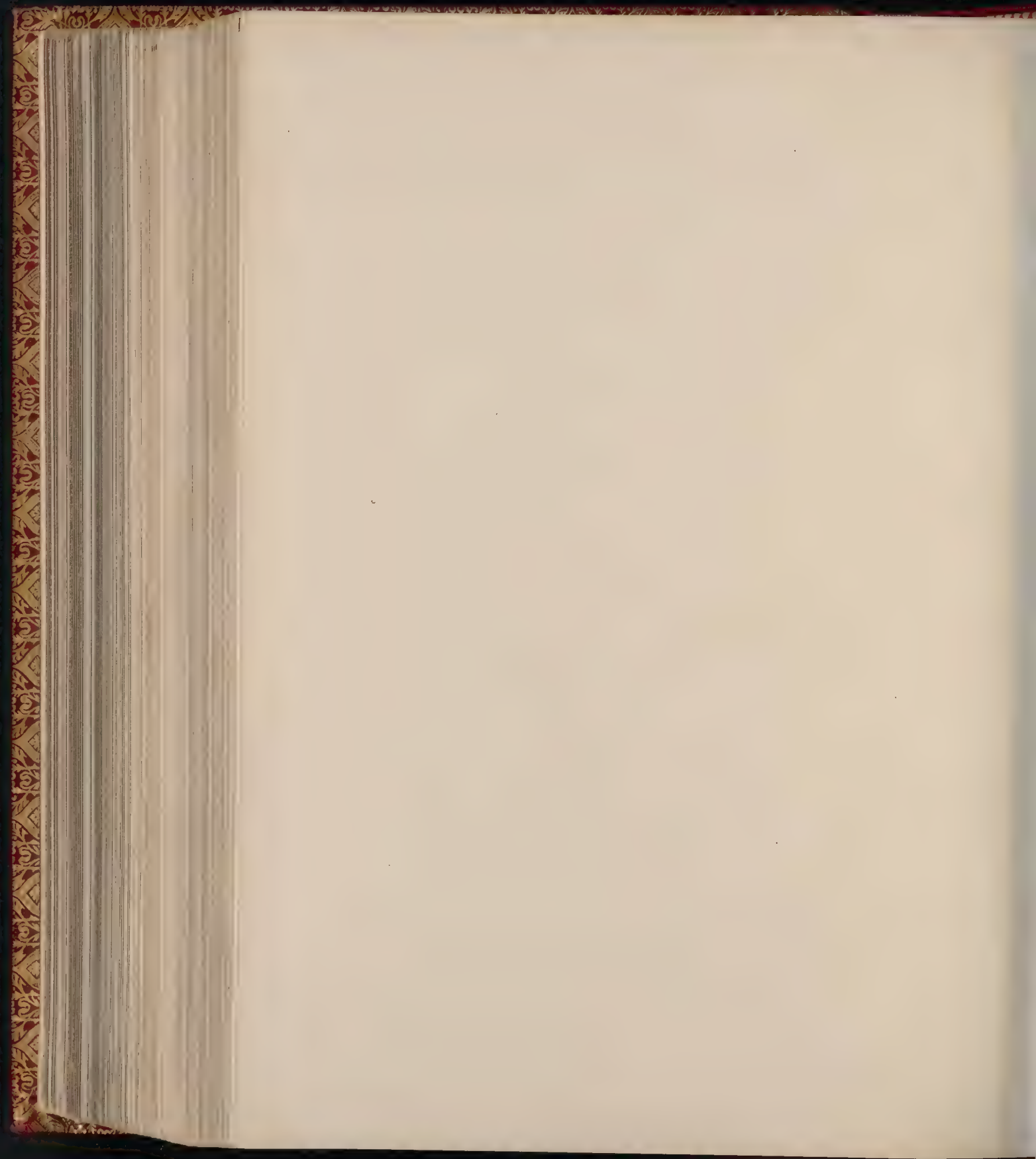
With the death of Elara the power of the invaders was broken, and the heroic Dutthagamini by his patriotism and bravery restored to the country those conditions of peace and prosperity under which Tissa had been enabled to inaugurate the religious foundations already referred to. To the further development of these he now applied himself.

The community of monks had enormously increased with the popularity of the new religion, and Dutthagamini made their welfare his chiefest care, erecting the Loha Pasada, known as the Brazen Palace, for their accommodation. This remarkable building rested on sixteen hundred monolithic columns of granite, which are all that now remain; their original decoration has disappeared, and we see only that part of them which has defied both time and a whole series of heretic invaders. The basement or setting of this crowd of hoary relics is buried deep in earth that has been for centuries accumulating over the marble floors of the once resplendent halls, and all that





THE WINDMILL, ST. PETERSBURG, RUSSIA



is left to us are these pillars partially entombed, but still standing about twelve feet out of the ground (Plate xiii.).

The history of this wonderful edifice is fully dealt with in the native chronicles, whose accuracy as to the main features is attested in many ways, and not least by the "world of stone columns," that remain.

The following description is taken from the Mahawansa, and was probably written about the fifth century A.D. from records preserved in the monasteries:—

"This palace was one hundred cubits square and of the same height. In it there were nine stories, and in each of them one hundred apartments. All these apartments were highly finished with silver; and the cornices thereof were embellished with gems. The flower-ornaments thereof were also set with gems, and the tinkling festoons were of gold. In this palace there were a thousand dormitories having windows with ornaments which were bright as eyes.

"The monarch caused a gilt hall to be constructed in the middle of the palace. This hall was supported on golden pillars, representing lions and other animals as well as the dévatás, and was ornamented with festoons of pearls all around. Exactly in the middle of this hall, which was adorned with the seven treasures, there was a beautiful and enchanting ivory throne. On one side of this throne there was the emblem of the sun in gold; on another the moon in silver; and on the third the stars in pearls. From the golden corners in various places in the hall, bunches of flowers made of various gems were suspended; and between golden creepers there were representations of the Játakas. On this most enchanting throne, covered with a cloth of inestimable value, an ivory fan of exquisite beauty was placed. On the footstool of the throne a pair of slippers ornamented with beads, and above the throne glittered the white canopy of dominion mounted with a silver handle.

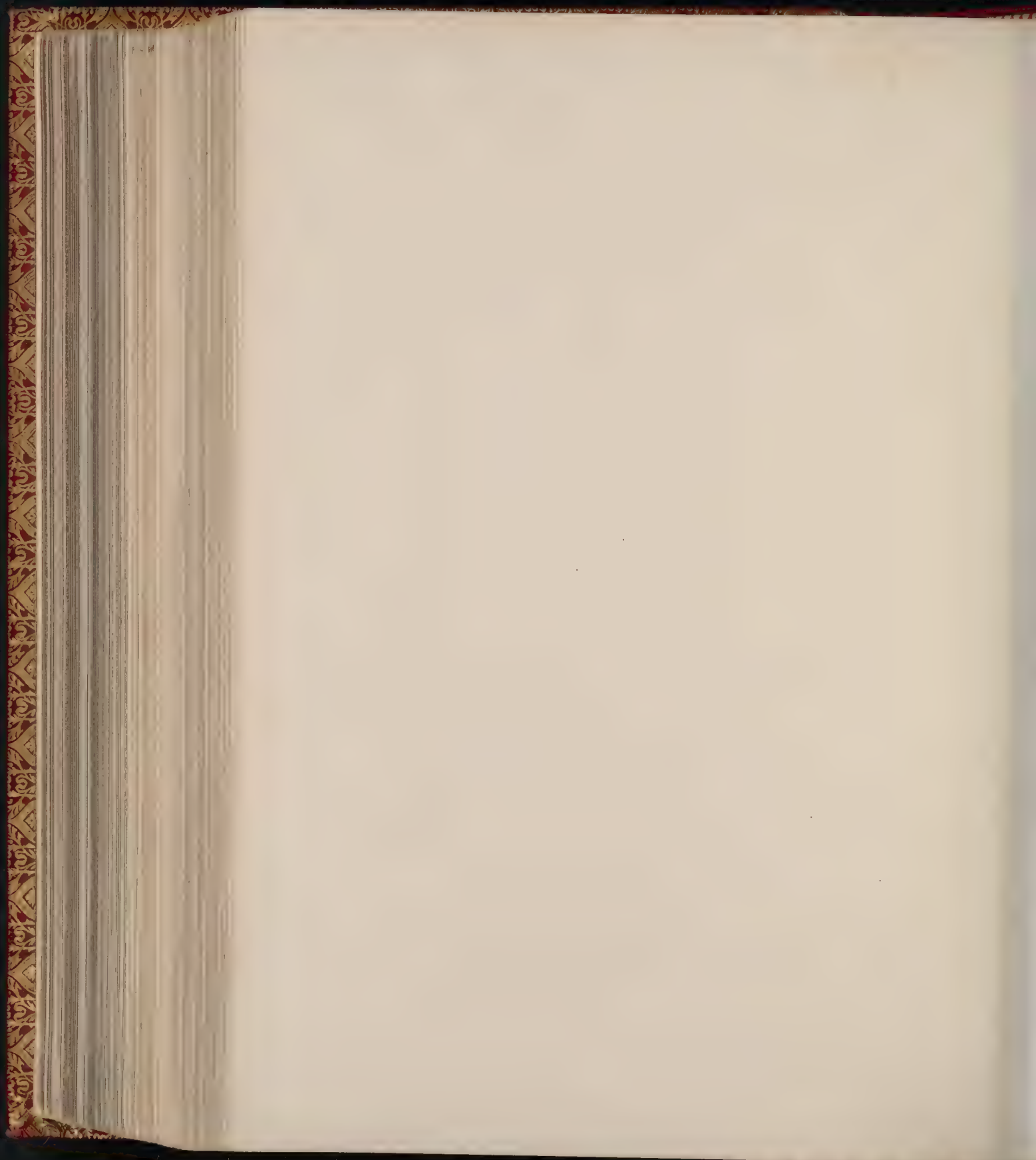


"The king caused the palace to be provided suitably with couches and chairs of great value; and in like manner with carpets of woollen fabric; even the laver and its ladle for washing the hands and feet of the priests kept at the door of the temple were made of gold. Who shall describe the other articles used in that palace? The building was covered with brazen tiles; hence it acquired the name of the 'Brazen Palace.'"

The palace did not long remain as originally constructed by Dutthagamini. In the reign of Sadhatissa, about B.C. 140, the number of stories was reduced to seven; and again, about two centuries later, to five. Its history has been marked by many vicissitudes, generally involving the destruction of some of its upper stories. These attacks on the wonderful edifice were not always due to the iconoclastic zeal of Brahman invaders, but to a serious division in the ranks of the Buddhists themselves. About the year B.C. 90 a question arose as to the authority of certain doctrines which one party wished to be included in the canon. The proposal was regarded as an innovation and strenuously opposed by the orthodox fraternity, with the result that those who adhered to the innovation formed themselves into a rival body known as the Abhayagiriya. Hence the great Brazen Palace, which had originally been the residence of the highest ascetics, was dependent for its preservation on the varying fortunes of its orthodox inhabitants. This division, which marred the unity of Buddhism in Ceylon for fourteen centuries, was perhaps at the height of its bitterness when Maha Sen came to the throne at the beginning of the third century. He adopted the heresy above referred to and pulled down the Brazen Palace in order to enrich the rival monastery with its treasures. This apostate king, however, afterwards recanted, and in his penitence he restored the palace once more to its ancient splendour, and rebuilt all the other monasteries that he had destroyed.



Temple of the Sun, Yucatan.





From the nature of its construction as well as the intrinsic value of its decorative materials, the Brazen Palace has always been more exposed to spoliation than the shrines and other buildings whose colossal proportions astonish us as we wander through the sacred city.

A more enduring and not less remarkable piece of work of Dutthagamini has come down to us. The new religion had filled its votaries with almost superhuman energy, and only the very hills themselves could compare with the buildings which were the outward expression of their devotion. Foundations were laid to the depth of one hundred feet and composed of layers of crystallised stone and plates of iron and copper alternately placed and cemented; and upon such basements were piled millions of tons of masonry.

We see the remains of one of these stupendous edifices in the Ruanweli or gold-dust dagaba. Its present appearance from a distance, from which our picture is taken, is that of a conical shaped hill of nearly two hundred feet high, covered with trees and surmounted by a tiny spire. It is, however, a mass of solid brickwork (Plates xiv and xv).

Time and the frequent attacks of enemies have to a great extent obliterated the original design, but there is sufficient of the structure still remaining to verify the accounts of the ancient writers who have transmitted to us full details of the building as it was erected in the second century B.C. We should not readily believe these accounts without the evidence of the ruins. It is as well, therefore, to see what remains before we glance at the first written story of the dagaba.

The ruins of the guardhouse in the foreground of the picture at once suggest an entrance of stately proportions. The pillars are arranged in six parallel rows so that wooden beams might be laid upon them longitudinally and transversely for the support of the ornamental open roof which was

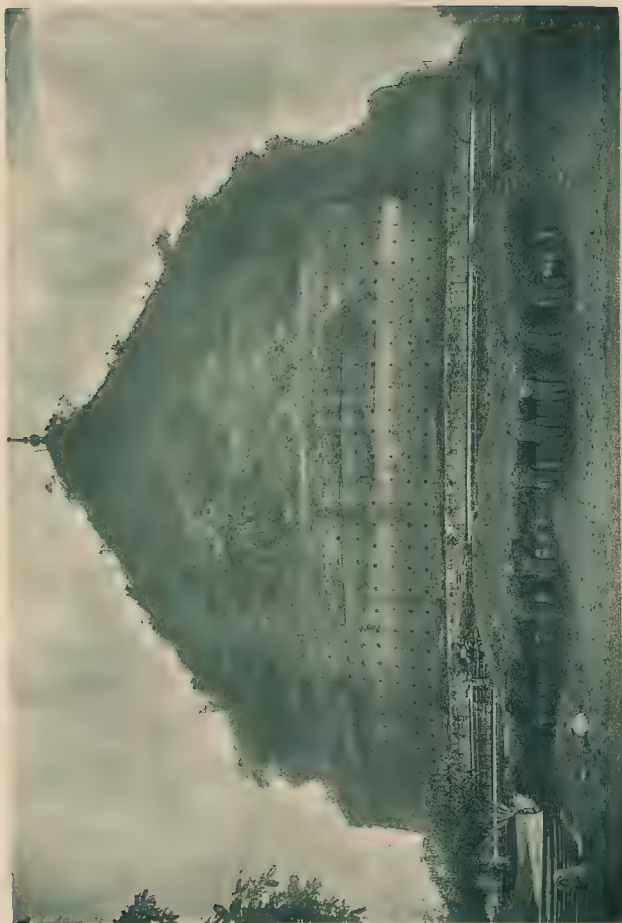
undoubtedly there. The boldly sculptured lions of the left front give a clue to the style of ornament adopted.

Upon traversing the passage, which we notice is sufficiently large to admit elephants, we arrive at an extensive court or platform nearly one hundred feet wide and extending round the whole dagaba. This is the path used for processions in which a large number of elephants frequently took part. From this rises another immense square platform measuring about five hundred feet each way and made to appear as if supported by about four hundred elephants. These elephants form the retaining wall; they were modelled in brickwork and placed less than two feet apart; only their heads and fore legs appear; their height is about nine feet. Although all that have been excavated are in a terribly dilapidated condition (see Plate xv), there are still evidences here and there of the original treatment and finish. We learn from the native records that they were all coated with a hard and durable white enamel called *chunam*, and that each had ivory tusks. In protected places portions of the original surface still remain, and the holes in the jaws where the tusks were inserted are still visible.

There are also traces of ornamental trappings which were executed in bold relief; they differ considerably on each elephant, suggesting very great ingenuity on the part of the modellers.

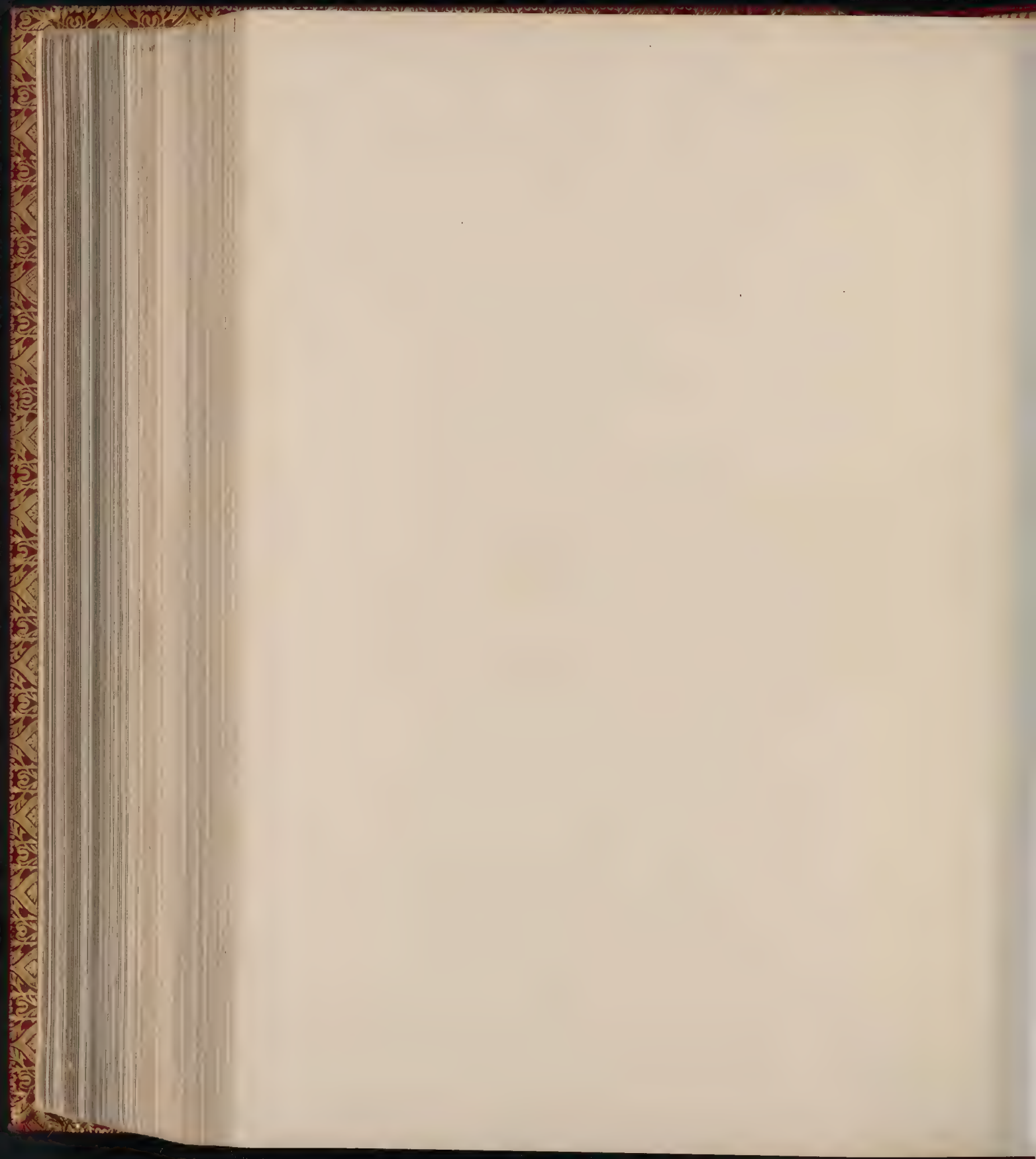
These two platforms form the foundation constructed to sustain the ponderous mass of the solid brick shrine which was built upon it to the height of two hundred and seventy feet, with an equal diameter at the base of the dome.

The upper platform from which the dagaba rises covers an area of about five acres, and is paved with stone slabs; these share the general ruin, due more to ruthless destruction than the ravages of time. We notice that repairs have been effected by fragments of stone taken from other fine buildings; for



Mount Fuji, Japan, as seen from the summit of Mount Fuji, July 1890.





there are doorsteps, altar slabs, carved stones, of all shapes and sizes, some incised with very quaint devices of evident antiquity, and even huge monoliths from the thresholds of other buildings have been dragged hither to supply the destroyed portions of the original paving.



MINIATURE DAGABA ON THE RUANWELI PLATFORM.

The objects of interest surrounding the dagaba are very numerous. There are four ornamental altars, and various parts belonging to them scattered everywhere: carved panels, pedestals, scrolls, capitals, friezes, stone tables, elephants' heads, great statues of Buddhas and kings—all these have been excavated within the last twenty-five years.

Plate xv shows how formidable is the business of excavation. The platforms had been buried to the depth shown by the heaps of earth that still surround them and hide the greater portion of the elephant wall.

The same features are observable in the above engraving.

Here upon the platform we notice in its original position a miniature dagaba, of which there were probably many placed around the great shrine as votive offerings. This specimen with the platform below it is composed of a weighty monolith, and does not appear to have been disturbed.

In the far distance is a statue with a pillar of stone at the back of it. This is a statue in dolomite of King Batiyattissa I., who came to the throne B.C. 19. It is eight feet high, much weather worn, and full of fractures.

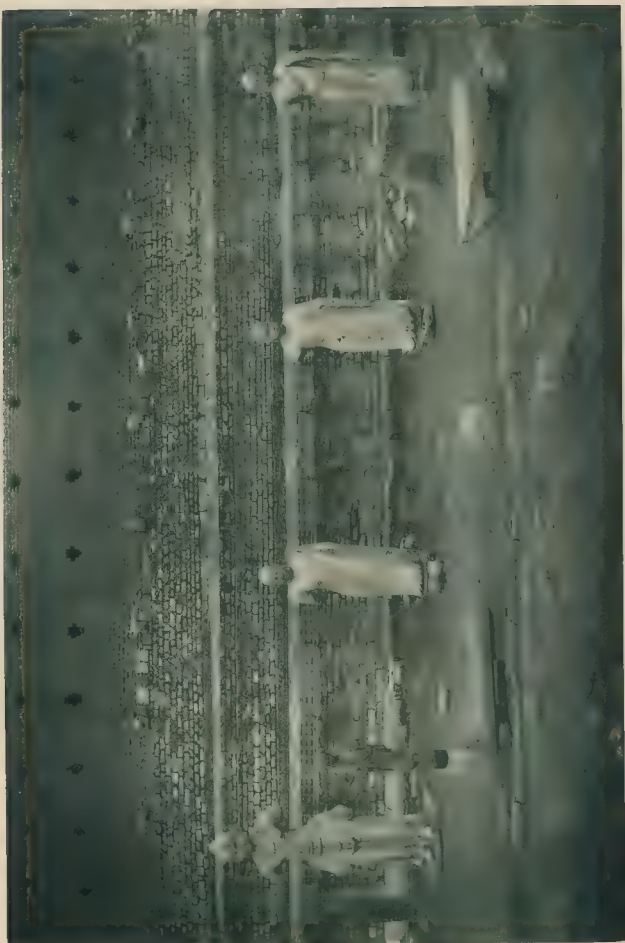
Near it are four other statues placed with their backs to the dagaba (see Plate xvi), three of them representing Buddhas, and the fourth King Dutthagamani. They originally stood in the recesses of a building on the platform, and were dug out during the excavations. They are all sculptured in dolomite; the folds of the priestly robes with their sharp and shallow flutings are very beautifully executed. They were probably once embellished with jewels, the pupils of the eyes consisting of precious stones, and the whole figures being coloured in exact imitation of life.

The figure on the extreme left is that of the king, who is wonderfully preserved considering his great antiquity. The statue is ten feet high, and must have looked very imposing in its original state, the jewelled collars being gilt, and their pearls and gems coloured and polished; even now the features wear a pleasant expression.

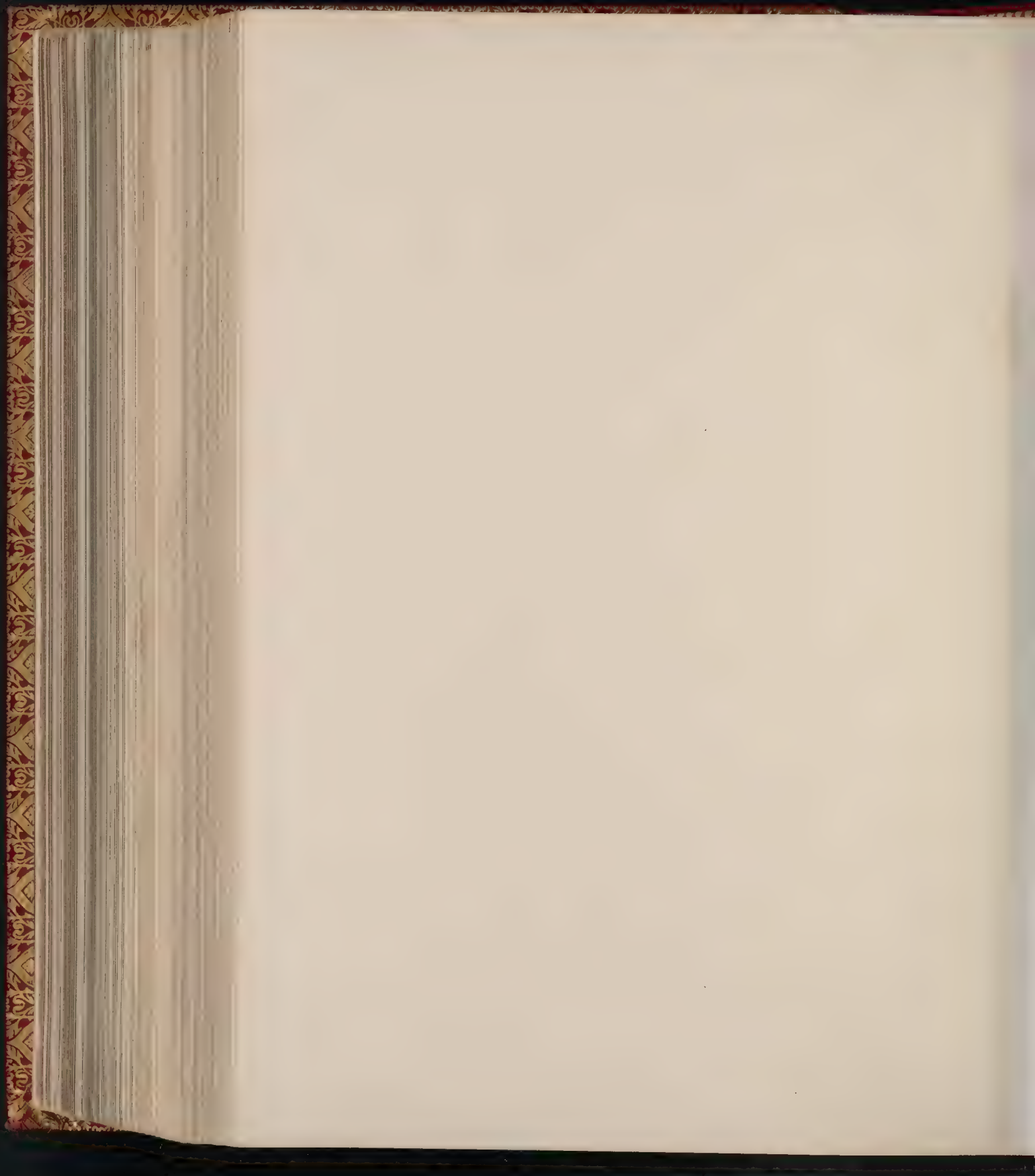
The hall where these figures were unearthed was probably built specially for their reception. It is close to their present position, and its threshold is marked by a plain moonstone.

Within a few yards of the statues stands a very fine slab engraved in Singhalese characters (see Plate xvii). This seems to have formed part of the wall at the side of the porch of the hall, and it is still erect between two of the original pillars,





THE OLD TOWN HALL, NEW YORK, N.Y.



being very firmly fixed in a bed of brickwork. The engraved face would thus have been inside the portico. Its date is the latter part of the twelfth century, and it gives some account of various good deeds of the King Kirti Nassanka, who was famous for his attention to the repair and maintenance of religious edifices. After reciting that he "decorated the city like a city of the gods," it ends with an appeal to future princes to protect and preserve the viharas, the people, and the religion.

To give a complete description of the Ruanweli dagaba and of the numerous ruined halls, altars and monuments that form part of or are connected with it would fill a volume at least as large as the present. We must, however, remark briefly on a few more points of special interest.

The three terraces or pasadas round the base of the bell are about seven feet wide, and were used as ambulatories by the worshippers. The uppermost terrace is ornamented with fore-quarters of kneeling elephants to the number of about one hundred and fifty. These are placed on the outer edge at regular intervals all round the dagaba. From the terraces the great hemispherical mass of brickwork was carried to the height of two hundred and seventy feet, including the tee or small spire. Its present appearance, as may be seen in Plate xiv, is a shapeless mound covered with trees sprung from stray seeds; but beneath those trees are the millions of bricks which were carefully and religiously laid two thousand years ago.

The lower part of the bell has been restored to some extent by pious pilgrims who have from time to time expended considerable sums of money upon it; but the race that could make these immense shrines what they once were has vanished, and with it the conditions which rendered such works possible.



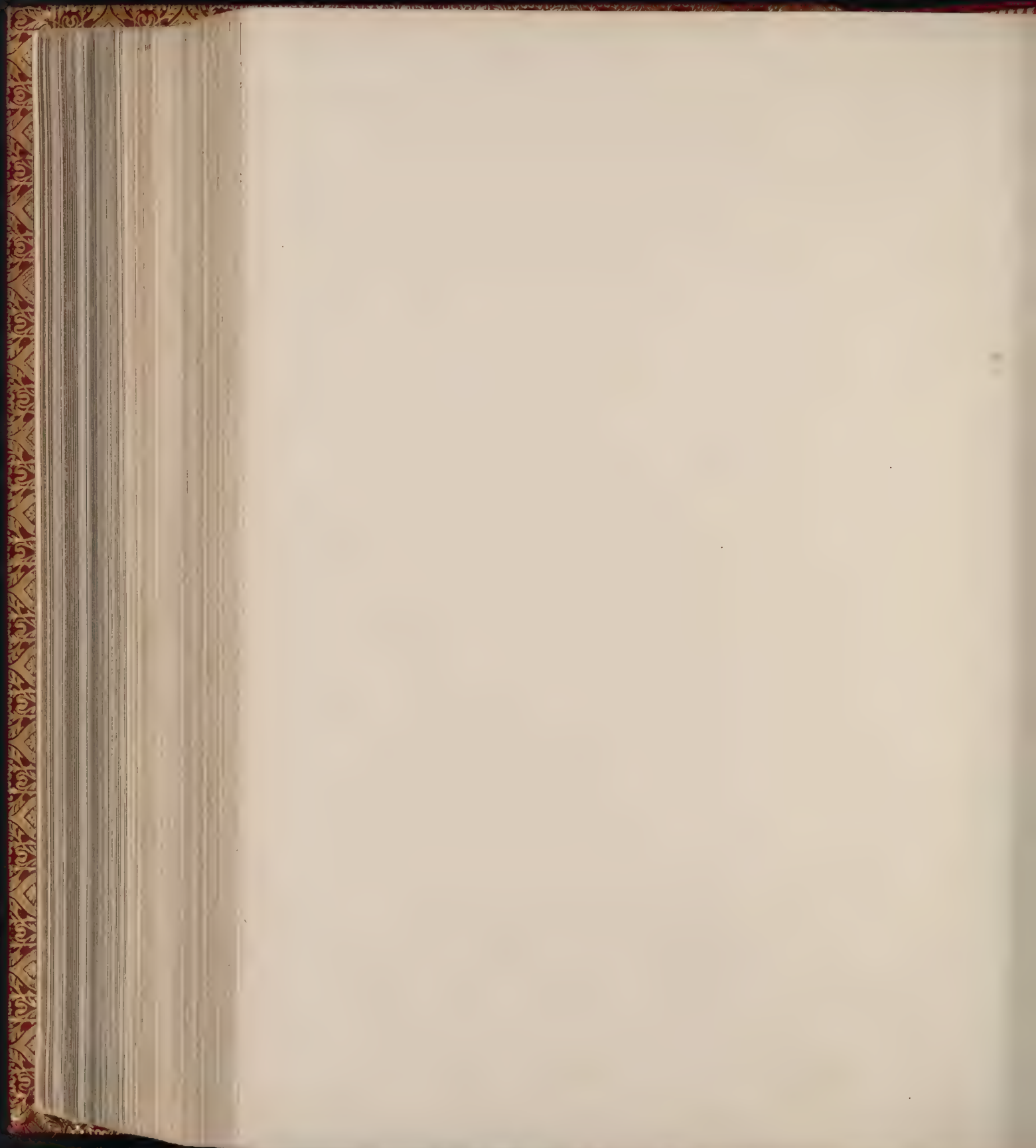
The principal ornaments of the dagaba were the chapels or altars at the four cardinal points. All these are in a very ruinous condition, portions of the friezes carved in quaint designs being strewn about, as also are railings, mouldings, brackets, vases, and sculptures of various kinds. One of these structures, however, has been restored as far as possible from the fragments found lying about at the time of its excavation. There are traces here and there of enamel and colour, especially upon the figure subjects, and it is supposed from this that the whole surface of the altars was covered with that wonderfully durable white enamel called chunam, and that they were made attractive to the native eye by gaudy colouring of the figures and cornices.

In addition to the interesting architectural features of the shrine there are numerous inscriptions in Nagara, the original Singhalese character, relating to grants of land and other matters connected with the dagaba. The ancient writings refer to a number of monastic edifices that surrounded it. Of these there are traces; but, since we find even lofty platforms buried in earth and overgrown with grass and trees, the exploration of smaller buildings is easily understood to be a difficult matter. How extensive they must have been we can imagine from the fact that many thousands of monks were attached to the monasteries of each of the large dagabas; and for their personal accommodation, not to speak of the requirements of their religious ceremonies, a vast range of buildings must have been necessary.

Having now glanced at the present condition of the ruined shrine of Ruanweli, we will now turn to the Mahawansa for some particulars of its origin. The chronicler, naturally enough, attributes to a deity the supply of the necessary materials; but the account of the construction is reasonable, and is in many particulars borne out by what we see at the present day. To support a solid mass of



INSCRIPTION OF NESSANKA MALLA.





masonry two hundred and seventy feet high and nearly a thousand in circumference needed foundations of an extraordinary character, and the attention devoted to this unseen part of the work was justified by results. Its success is evidenced by the fact that not even now has any part of the foundation shown the slightest sign of subsidence.

After the necessary excavation had been made, "The monarch Dutthagamini," says the chronicle, "who could discriminate the advantages and disadvantages of things, causing round stones to be brought by means of his soldiers, had them well beaten down with pounders, and to ensure greater durability to the foundation he caused that layer of stones to be trampled by enormous elephants, whose feet were protected by leathern shoes. He had clay spread upon the layer of stones, and upon this he laid bricks; over them a coat of cement; over that a layer of stones; over them a network of iron; over that a layer of phalika stone, and over that he laid a course of common stones. Above the layer of common stones he laid a plate of brass, eight inches thick, embedded in a cement made of the gum of the kappitha tree, diluted in the water of the small red cocoanut. Over that the lord of the chariots laid a plate of silver seven inches thick, cemented in vermilion paint mixed in tila oil.

"The monarch, in his zealous devotion to the cause of religion, having made these preparatory arrangements at the spot where the Mahathupa was to be built, thus addressed the priesthood: 'Revered lords! initiating the construction of the great cētiya, I shall to-morrow lay the festival-brick of the edifice: let all our priesthood assemble there. Let all my pious subjects, provided with offerings, bringing fragrant flowers and other oblations, repair to-morrow to the site of the Mahathupa.'

"The ruler of the land, ever mindful of the welfare of the people, for their accommodation provided at the four gates of the city numerous bath-attendants, barbers, and dressers, as well as clothing, garlands, and savoury provisions. The inhabitants of the capital as well as of the provinces repaired to the thupa.

"The lord of the land, guarded by his officers of state decked in all the insignia of their gala dress, himself captivating all by the splendour of his royal equipment, surrounded by a throng of dancing and singing women—rivalling in beauty the celestial virgins—decorated in their various embellishments, attended by forty thousand men, accompanied by a full band of musicians, repaired to the site, as if he had himself been the king of the Dévas."

Next, the chronicler with evident exaggeration describes the throngs of priests who attended the ceremony from various Indian monasteries. After running up their number to nearly a million, he seems to come to the limit of his notation, and omits his estimate of the full number of Ceylon monks. The account then continues: "These priests, leaving a space in the centre for the king, encircling the site of the cétiya, in due order stood around. The king, having entered the space and seeing the priesthood who had thus arranged themselves, bowed down to them with profound obeisance; and overjoyed at the spectacle, making offerings of fragrant garlands and walking twice round, he stationed himself in the centre on the spot where the filled chalice was placed with all honours. This monarch supremely compassionate, and regardful equally of the welfare of all beings, delighting in the task assigned to him, caused a minister of noble descent, well attired, to hold the end of a fine rod of silver that was fitted into a golden pivot, and began to make him walk round therewith on the prepared ground, with the intent to describe a great circle to mark the base of the cétiya. Thereupon a



thera of great spiritual discernment, by name Siddhattha, who had an insight into the future, dissuaded the king, saying to himself, 'the king is about to build a great thupa indeed; so great that while yet it is incomplete he would die: moreover, if the thupa be a very great one it would be exceedingly difficult to keep in repair.' For these reasons, looking into futurity, he prohibited it being constructed of that magnitude. The king, although anxious to build it of that size, by the advice of the priesthood and at the suggestion of the theras, adopting the proposal of the thera Siddhattha, described a circle of more moderate dimensions. The indefatigable monarch placed in the centre eight golden and eight silver vases, and surrounded them with one thousand and eight fresh vases and with cloth in quantities of one hundred and eight pieces. He then caused eight excellent bricks to be placed separately, one in each of the eight quarters, and causing a minister, who was selected and fully arrayed for the purpose, to take up one that was marked with divers signs of prosperity, he laid the first auspicious stone in the fine cement on the eastern quarter; and lo! when jessamine flowers were offered thereunto, the earth quaked."

When the pediment was complete the very important part of constructing the relic chamber was proceeded with. This was placed in the centre and afterwards covered by the mighty mass of brickwork that forms the dagaba.

The Mahawansa gives the following minute description of the formation of the receptacle and the articles placed in it prior to the installation of the relics:—

Six beautiful cloud-coloured stones were procured, in length and breadth eighty cubits and eight inches thick. One of these slabs was placed upon the flower-offering ledge from which the dome was to rise, and four were placed on the four sides in the shape of a box, the remaining one being



placed aside to be afterwards used as the cover. "For the centre of this relic receptacle the king caused to be made an exquisitely beautiful bo-tree in precious metals. The height of the stem was eighteen cubits; the root was coral, and was fixed in emerald ground. The stem was of pure silver; its leaves glittered with gems. The faded leaves were of gold; its fruit and tender leaves were of coral. On its stem there were representations of the eight auspicious objects, plants and beautiful rows of quadrupeds and geese. Above this, around the edges of a gorgeous cloth canopy, there was a fringe with a gold border tinkling with pearls, and in various parts garlands of flowers were suspended. At the four corners of the canopy hung bunches composed of pearls, each of them valued at nine lacs. Emblems of the sun, moon, and stars, and the various species of lotuses, represented in gems, were appended to the canopy . . . . At the foot of the bo-tree were arranged rows of vases filled with the various flowers represented in jewellery and with the four kinds of perfumed waters.

"On a golden throne, erected on the eastern side of the bo-tree, the king placed a resplendent golden image of Buddha, in the attitude in which he received buddhahood at the foot of the bo-tree at Uruvela in the kingdom of Magadha. The features and limbs of that image were represented in their several appropriate colours in exquisitely resplendent gems. Near the image of Buddha stood the figure of Mahabrahma bearing the silver canopy of dominion; Sakka, the inaugurator, with his conch; Pancasikha, harp in hand; Kalanga, together with his singers and dancers; the hundred-armed Mara mounted on his elephant and surrounded by his host of attendants." The above was the arrangement of the eastern side. On the other three sides altars were formed in an equally elaborate and costly manner. Groups of figures represented numerous events in the life of Buddha

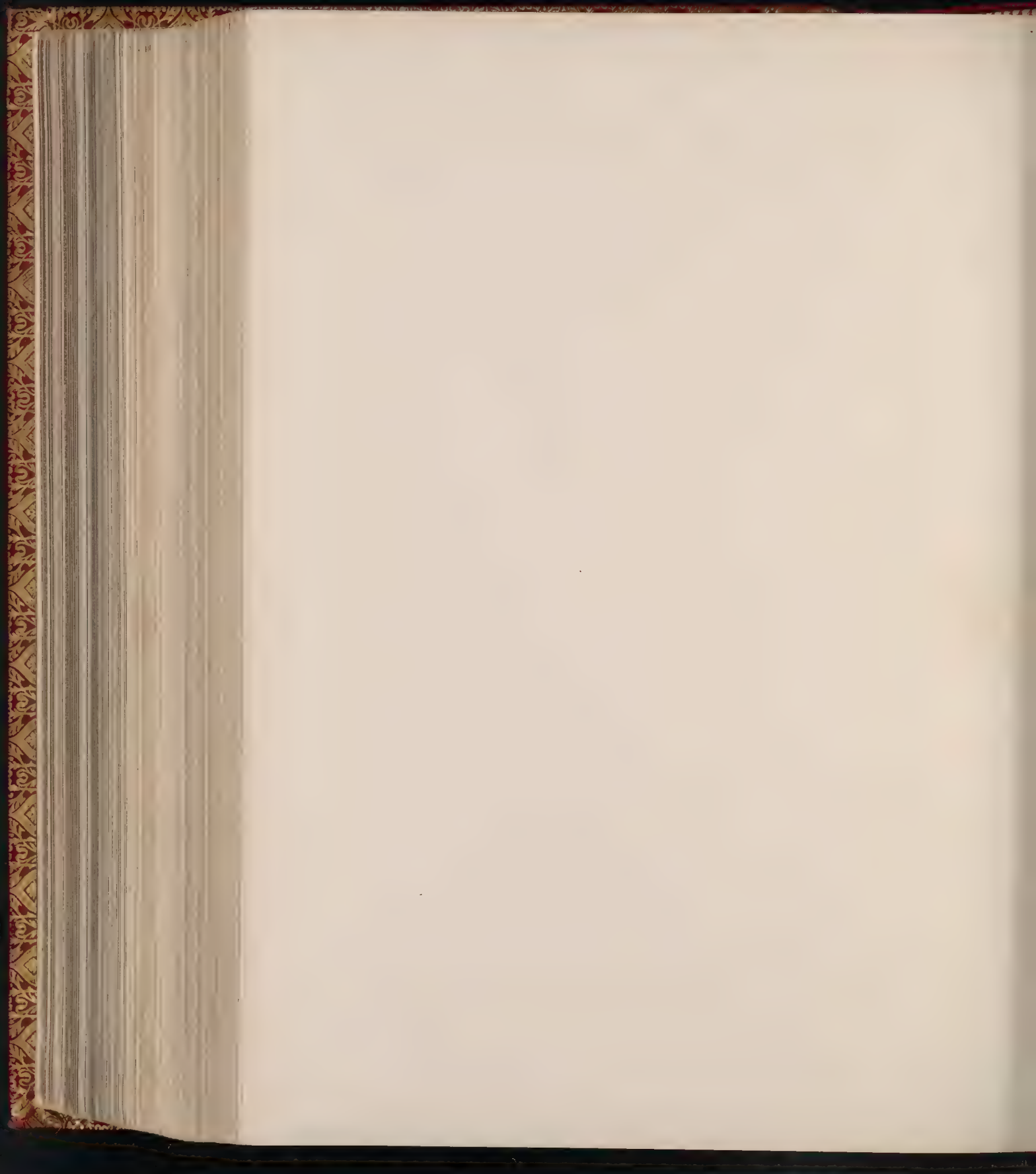
and his various deeds. There was Brahma in the act of supplicating Buddha to expound his doctrines; the advance of King Bimbisara to meet Buddha; the lamentation of Dévas and men on the demise of Buddha, and a large number of other notable occurrences. Flashes of lightning were represented on the cloud-coloured stone walls illuminating and setting off the apartment.

What the relics were that this elaborate receptacle was made to receive is not quite clear, but some were obtained, and for the ceremony of translation a canopy of cloth ornamented with tassels of gems and borders of pearls was arranged above the chamber. On the day of the full moon the monarch enshrined the relics. "He was," says the Mahawansa, "attended by bands of singers and dancers of every description; by his guard of warriors fully caparisoned; by his great military array, consisting of elephants, horses, and chariots, resplendent by the perfection of their equipment; mounting his state carriage, to which four perfectly white steeds of the Sindhava breed were harnessed, he stood under the white canopy of dominion bearing a golden casket for the reception of the relics. Sending forward the superb state elephant, Kandula, fully caparisoned to lead the procession, men and women carrying one thousand and eight exquisitely replenished vases encircled the carriage. Females bearing the same number of baskets of flowers and of torches, and youths in their full dress bearing a thousand and eight superb banners of various colours surrounded the car." Amidst such a scene the monarch Dutthagamani descended into the receptacle carrying the casket of relics on his head and deposited it on the golden altar. He then ordered that the people who desired to do so might place other relics on the top of the shrine of the principal relics before the masonry dome was erected, and thousands availed themselves of the permission.

Now the work of building again proceeded, and the massive dagaba was carried near to completion when King Dutthagamini fell sick. The native chronicle tells a pathetic story of the last scene, describing how the dying monarch was carried to a spot where, in his last moments, he could gaze on his greatest works—the Lohapasada and the Ruanweli Dagaba. Lying on a marble couch, which is pointed out to the visitor at the present day, he was comforted by hearing read out an enumeration of his own many pious acts. His favourite priest, who had been a great warrior and had been at his side in twenty-eight battles, was now seated in front of him. The scene is thus referred to in the Mahawansa: "The king thus addressed his favourite priest: 'In times past, supported by thee, one of my warriors, I engaged in battle; now, single-handed, I have commenced my conflict with death. I shall not be allowed to overcome this antagonist.' To this the therā replied: 'Ruler of men, compose thyself. Without subduing sin, the dominion of the foe, the power of the foe, death is invincible.' For by our divine teacher it has been announced that all that is launched into this transitory world will most assuredly perish; the whole creation therefore is perishable. The principle of dissolution uninfluenced by the impulses of shame or fear exerts its power, even over Buddha. Hence, impress thyself with the conviction that created things are subject to dissolution, afflicted with griefs, and destitute of immortality. In thy existence immediately preceding the present one, thy ambition to do good was truly great; for when the world of the gods was then even nigh unto thee, and thou couldst have been born therein, thou didst renounce that heavenly beatitude, and repairing thither thou didst perform manifold acts of piety in various ways. Thy object in reducing this realm under one sovereignty was that thou mightest restore the glory of the faith. My Lord, call to thy recollection the many acts of piety







performed from that period to the present day, and consolation will be inevitably afforded to thee.' . . . The monarch having derived consolation replied to the therā: 'For four-and-twenty years have I been the patron of the priesthood; may even my corpse be subservient to the protection of the ministers of the faith! Do ye therefore consume the corpse of him who has been as submissive as a slave to the priesthood in some conspicuous spot in the yard of the Uposatha Hall within sight of the Mahathupa.' Having expressed these wishes, he addressed his younger brother: 'My beloved Tissa, do thou complete, in the most efficient and perfect manner all that remains to be done at the Mahathupa; present flower offerings morning and evening; keep up three times a day the sacred service, with the full band of musicians. Whatever may have been the offerings prescribed by me to be made to the religion of the deity of happy advent, do thou, my child, keep up without any diminution. My beloved, in no respects in the offices rendered to the priesthood let there be any intermission.' Having thus admonished him, the ruler of the land dropped into silence."

Saddha Tissa carefully carried out the dying wishes of his brother and completed the pinnacle. He also decorated the enclosing wall with elephants, and enamelled the dome with chunam.

Each of several succeeding kings added something to the decoration, and erected more buildings in the precincts of the great shrine. It is recorded of King Batiya Tissa, who reigned between 19 B.C. and 9 A.D., and whose statue near the dagaba we have already noticed, that on one occasion he festooned the dagaba with jessamine from pedestal to pinnacle; and on another he literally buried it in a heap of flowers, which he kept watered by means of machinery constructed for the purpose. Another king is said to have placed a diamond hoop upon the spire.

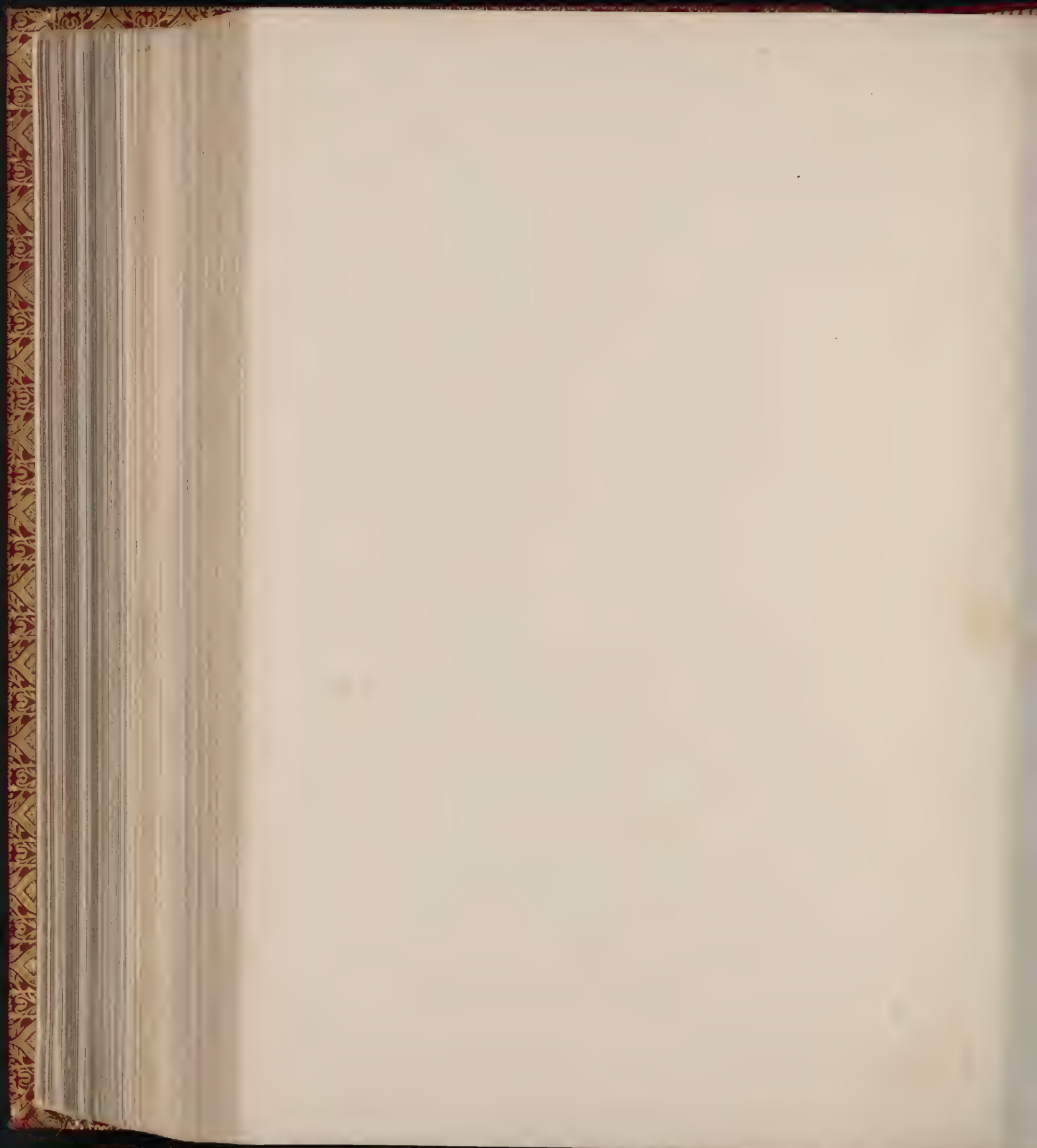


Whatever percentage we may be inclined to deduct from these accounts, there is no doubt that great wealth was lavished on the structure for many years after its erection. In later times, when the enemies of Buddhism obtained possession of the city, the great dagaba suffered severely; on many occasions it was partially destroyed, and again restored when the power of the Singhalese was temporarily in the ascendant. The last attempt to destroy it is said to have taken place in the thirteenth century.

After our somewhat protracted examination of the Ruanweli, we stroll away from its precincts into one of the open stretches of park-like land that have been reclaimed from forest and jungle. The gardens that were once an especially beautiful feature of the ancient city were but a few years ago overgrown with trees, and dense thicket had veiled every vestige of brick and stone. Recent clearings have, however, disclosed numberless remains which form a unique feature in the landscape. Clusters of pillars with exquisitely carved capitals, as perfect as if they had recently left the hands of the sculptor, appear interspersed with the groups of trees that have been spared for picturesque effect. Here and there numbers of carved monoliths are lying prostrate, bearing evidence of wilful destruction. As we wander through one of these charming glades we are attracted especially by the group of pillars illustrated in Plate xviii. In almost every instance of such groups the ornamental wings on the landing at the top of the steps are exposed, although the steps and mouldings of the bases are buried in earth. In the illustration here given it will be noticed that these wing-stones, covered with makara and scroll, vie with the carved capitals in their excellent preservation; the fabulous monster forming the upper portion and the lion on the side are still perfect in every particular.

It is probable that these buildings consisted of an entrance hall and a shrine, and that they were purely devoted to religious







purposes although they are popularly supposed to have been royal pavilions.

Another very interesting feature of the cleared spaces is the large number of stone-built baths or tanks called "pokunas." There are so many, and they vary so much in architectural treatment, that they must have added greatly to the beautiful aspect of the city. The specimen illustrated in Plate xix has been recently restored, and gives a good idea of the original appearance, although much of the ornamental portion is missing. It will be noticed that on one side there is a stone-paved terrace, within which is an inner bath. This inner bath was doubtless sheltered by a roof supported upon stone pillars, of which there are several fractured pieces and socket-holes remaining. The inner bath leads into a chamber like the opposite one visible in the picture. The walls of these chambers are beautifully-worked single stones, and the tops are covered by enormous slabs of a similar kind, measuring twelve by seven feet.

Wherever clearings are made pokunas are sure to be unearthed. The most interesting example yet discovered is the kuttam-pokuna or twin bath (Plate xx). This consists of a couple of tanks placed end to end, measuring in all about two hundred and twenty by fifty feet. The left side of the picture serves to show the condition in which the baths were when discovered, but on the right we see that some considerable restoration has been effected. The materials are generally found quite complete although dislodged and out of place.

Our photograph was taken in January, before the end of the rainy season, and in consequence the tank appears too full of water to admit of the structure being seen at any considerable depth, and some verbal description is therefore necessary.

The sides are built in projecting tiers of large granite blocks so planned as to form terraces all round the tank at various depths, the maximum depth being about twenty feet. Handsome flights of steps descend to the terraces, some of them having carved scrolls on the wings. The bold mouldings of the parapet give an exceedingly fine effect to the sides. There are signs of rich carvings in many parts of the structure, but every portion is too much defaced to trace the designs.

There is something very weird about these remnants of ancient luxury hidden in the lonely forest. In the dry season of the year, when the ruined terraces of the kuttam-pokuna can be seen to the depth of sixteen feet, this scene is perhaps the most impressive of any in Anuradhapura.

We cannot help reflecting, too, that the famous baths of the Roman emperors were constructed contemporaneously with these, and that while those of Caracalla and Diocletian, being built of brick, have crumbled now beyond repair, the picturesque and elegant baths of Dutthagamani with their beautiful terraces and stairways of granite can with little trouble be restored to their pristine condition.

It is impossible to arrive at the exact purpose of the various forms of baths found at Anuradhapura. Some were doubtless attached to the monasteries and used exclusively for ceremonial ablutions; some were private baths of the royal family; others were possibly for public use, and many served as receptacles of the drinking water of the inhabitants. All of them were fed from artificial lakes outside the city.

We have already referred to the usurpation of the throne of Ceylon by the Tamil invader, Elara, and to the combat with Dutthagamani, which resulted in the defeat and death of the usurper. Strange as it may appear, the victor, who had merely regained his birthright, was constrained to make atonement for bloodshed as well as the natural thank offering for his victory,





St. John's School





and to this we owe the building of the great monastery of the Brazen Palace and the Ruanweli Dagaba. We find a curious repetition of history in the occurrences that took place about thirty years after his death, when the old enemy again got the upper hand. The king, Walagambahu, was deposed, and the usurper, Pulahatta, assumed the sovereignty. Fifteen more years of alien rule ensued, during which no less than four of the usurpers were murdered by their successor, until Walagambahu vanquished the fifth, Dathiya. He then proceeded to raise a monastery and shrine that should eclipse in magnitude those constructed by Dutthagamini under similar circumstances.

The buildings of the monastery have vanished, save only the boundary walls and the stumps of its pillars which are found in large numbers; but the Abhayagiriya Dagaba (Plate xxi), of its kind the greatest monument in the world, has defied all the forces of destruction, both of man and nature, and although forsaken for many centuries during which it received its vesture of forest, there is still a very large proportion of the original building left. The native annals give as the measurement of the Abhayagiriya a height of four hundred and five feet, or fifty feet higher than St. Paul's Cathedral, with three hundred and sixty feet as the diameter of the dome. The height is now greatly reduced, but the base covers about eight acres, and sufficiently attests the enormous size of its superstructure. The lower part of the dome is buried under the débris of bricks which must have been hurled from above in infidel attempts at destruction. Beneath this mass the remains of the numerous edifices, altars, and statues, which surrounded the dagaba are for the most part concealed, but excavations at various periods have disclosed some ruins of considerable interest, notably the altars at the four cardinal points, one of which is visible in our Illustration (Plate xxi). These altars are very similar to those of the Ruanweli Dagaba but much larger and more elaborate in detail, being

about fifty feet in breadth. Many of the carvings are in remarkable preservation considering their vast age and the perils they have experienced. Between the stelæ were the usual

strings of carved ornaments, with an additional one not found elsewhere composed of running figures representing horses, elephants, bulls, and lions.



EAST END OF SOUTHERN ALTAR OF ABHAYAGIRIYA  
DAGABA.

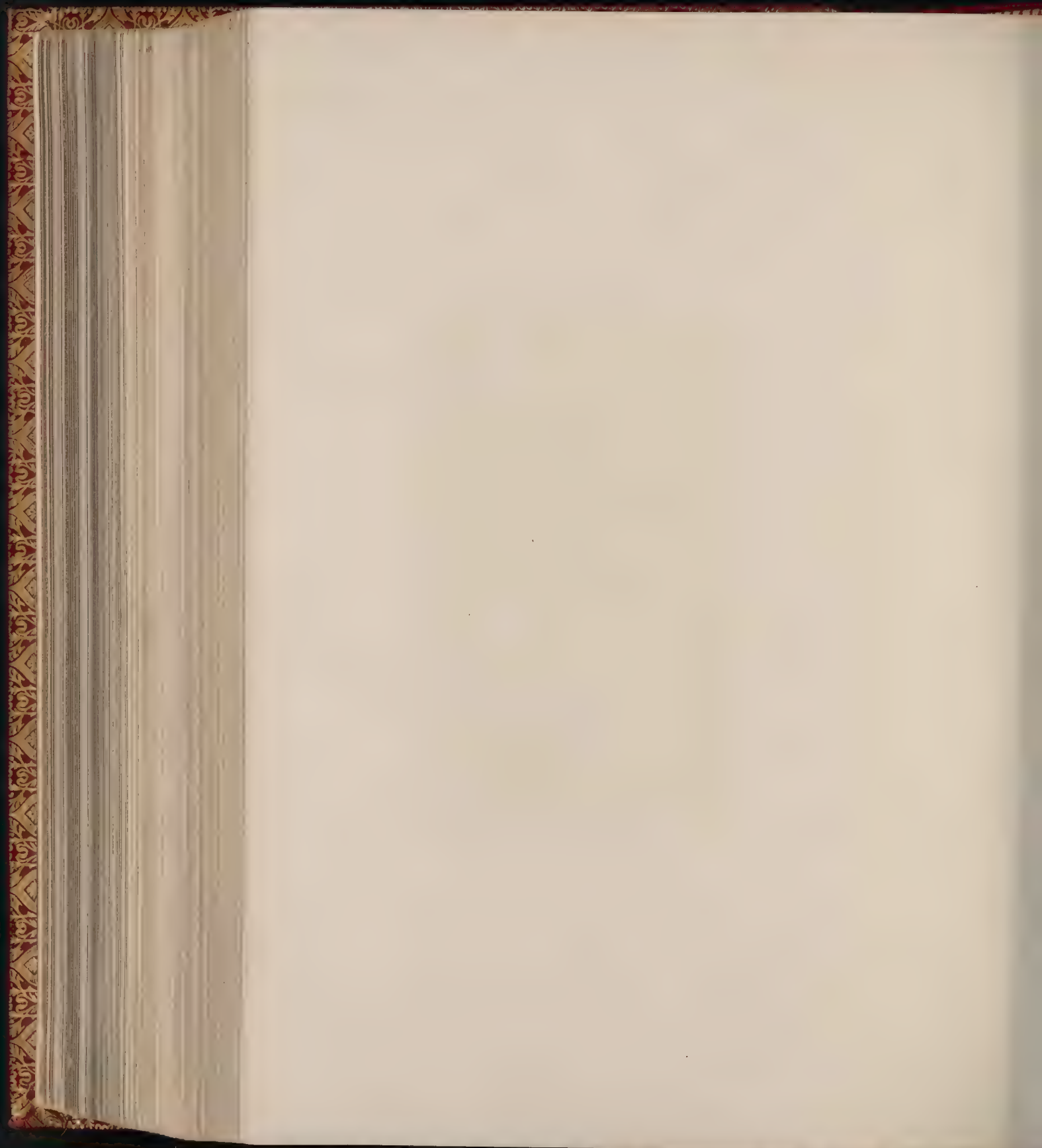
The stelæ, of which there are two at each end, are elaborately carved, as will be seen from the accompanying engravings; the fronts being adorned with a floral decoration springing from a vase, and surmounted by three lions. The return faces are formed of two panels. The upper has a carved male figure, with a five-headed cobra as a sort of halo, holding flowers in the right hand and resting

the left on his hip. In the lower panel is a female; the upper part of whose body is bare, with the exception of some jewellery, while below the waist the limbs are draped in a





THE GREAT TREE, 1880.



transparent robe; the ankles are encircled by bangles; and the palm of her right hand supports a vessel, containing a lotus-bud. Adjoining the stelæ is a sculptured seven-headed cobra, the carving of which reproduces the scaly nature of the skin with remarkable fidelity.

The west end of the altar is finished in a similar manner, but here the lower part of the outer stele is destroyed; the upper panel of the return face contains a more elaborately executed male figure, sumptuously attired and bedecked with jewels. There was doubtless the counterpart female figure below, but it has been entirely demolished.

The eastern altar, the last to be excavated, is the most interesting and perfect of all that have yet been discovered.



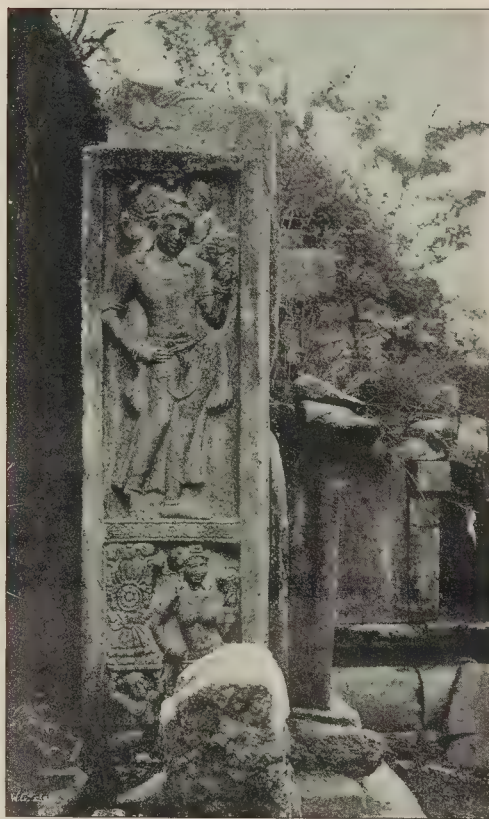
WEST END OF SOUTHERN ALTAR OF ABHAYAGIRIYA  
DAGABA.

This dagaba, like the Ruanweli, stands on a square paved platform with sides of about six hundred feet in length, with



the usual elephant path below and guard houses at each of the four entrances. Doubtless a very large number of buildings were erected on the platform, but scarcely a vestige of these

remains. If, however, the débris is ever cleared as far as the pasadas which encircled the base of the dome very interesting discoveries may be expected. It will be remembered that Maha Sen enriched the Abhayagiriya with spoils from the Brazen Palace, and it is therefore likely that it was more elaborately embellished than any other dagaba.



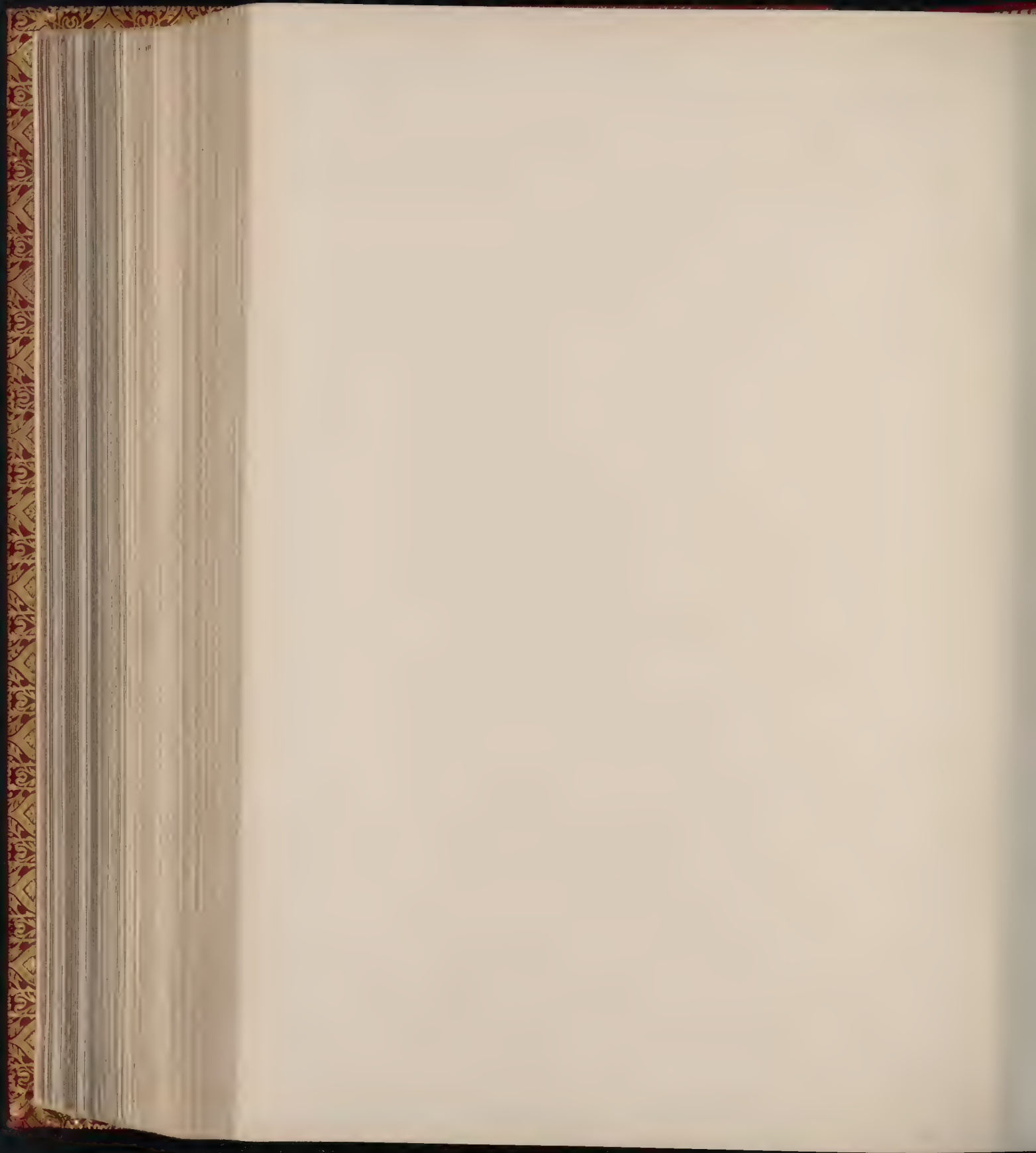
CARVED STELE AT ABHAYAGIRIYA DAGABA.

Perhaps no ruin at Anuradhapura gives a more complete idea of the utter transience of every perishable part of a building than the so called Peacock Palace (Plate xxii). Not only the superstructure, which was doubtless of woodwork, but every vestige of material other than granite has passed away. This building was erected in the first century of the Christian era, and is said to have owed



Mayan ruins at Chichén Itzá, Yucatán, Mexico.







its title to the brilliance of its external decoration. It was several stories high, and is supposed also to have had chambers underground. A circle of finely wrought pillars with beautiful sculptured capitals and the carved wings at the entrance are, as we see, all that remain. Doubtless excavation will some day disclose a base of corresponding beauty.

The next group of ruins to which we come belong to the third century, when Maha Sen, on his recantation of his heresy, built another enormous dagaba and a series of smaller religious edifices, of which there are some very interesting remains. This monarch ascended the throne A.D. 275, and died A.D. 302. His support of the schismatics who had seceded from the orthodox faith is attributable to a tutor under whose influence he came by the secret machinations of the party. The result of this was that upon coming to the throne he persecuted those monastic orders that turned a deaf ear to the new doctrines. Hundreds of their buildings were razed to the ground, including the famous Brazen Palace, and the materials were used for the erection of shrines and monasteries for the new sect. When, however, after the lapse of some years, the old faith still held its place in the affections of the people and his throne was endangered by general discontent, he returned to the faith of his fathers, restored all the buildings that he had destroyed, and reinstated the members of every foundation that he had overthrown.

The inception of the Jetawanarama monastery and dagaba is attributed to the middle period of this monarch's reign in the following quotation from the Mahawansa :—

“The king having had two brazen images or statues cast placed them in the hall of the great bo-tree; and in spite of remonstrance, in his infatuated partiality for the thera Tissa of the Abhayagiriya fraternity—a hypocrite, a dissembler, a companion of sinners, and a vulgar man—constructed the

Jetawanarama vihara for him, within the consecrated bounds of the garden called Joti, belonging to the Mahavihara."

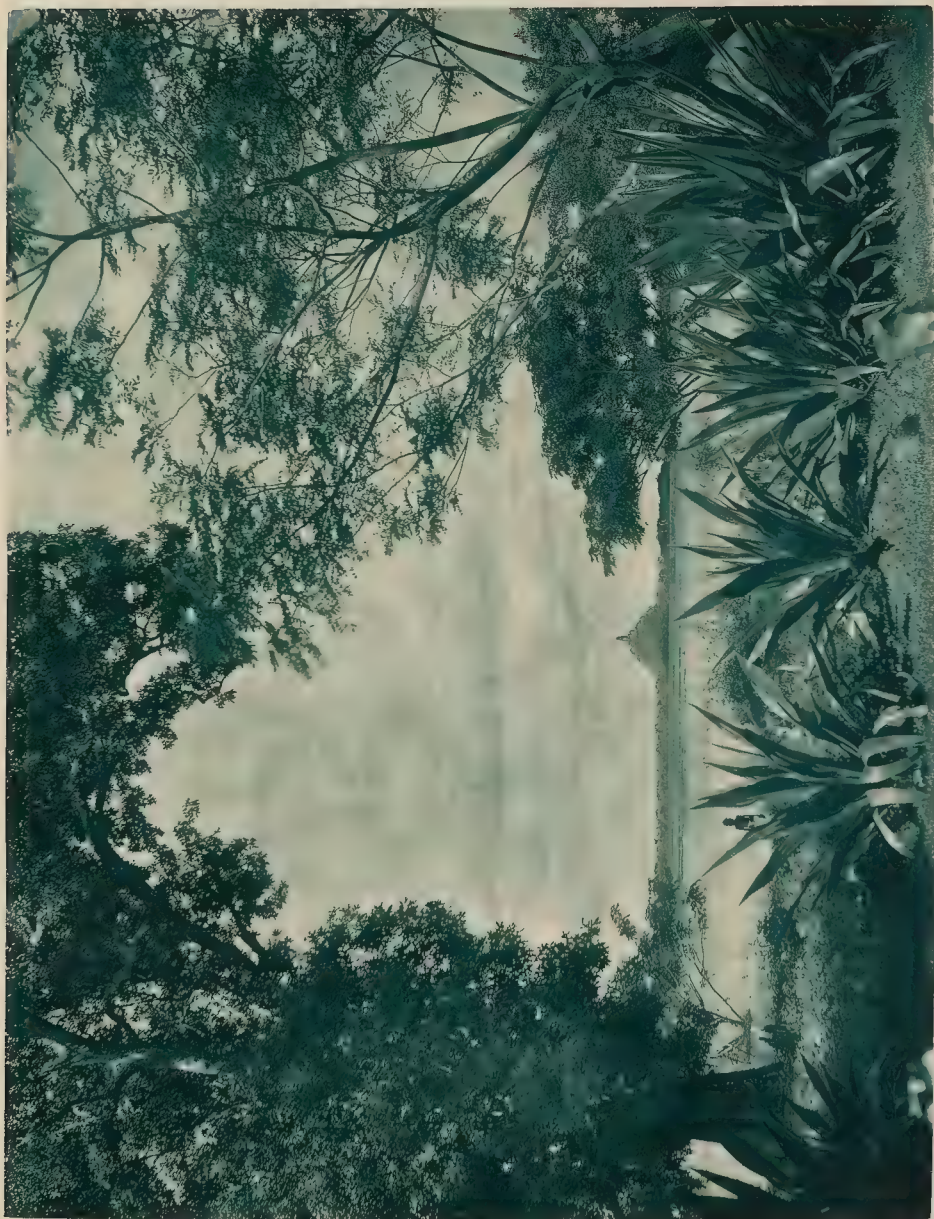
The Jetawanarama thus begun before the recantation of the raja was not completed till the reign of his son Kitsiri Maiwan.

We shall merely take a glance at the remains of this great shrine across the glistening waters of the Basawak Kulam from a distance of about two miles (Plate xxiii). The Basawak Kulam is one of the lakes constructed as tanks for the supply of water to the city. Although we shall have occasion to refer to these tanks later, we may here notice that this one is the oldest and dates from B.C. 437. The lofty dome which sixteen centuries ago stood gleaming from its ivory-polished surface above the trees and spires which dotted the landscape now stands a desolate mountain of ruined brickwork, over which the forest has crept in pity of its forlorn appearance. Its original height is open to question. It is said to have been three hundred and fifteen feet, but at present it is no more than two hundred and fifty. Like the other dagaba already described it was restored at various periods, and its original outline may have been altered. The spire which still crowns the dome was probably added when the dagaba was restored by king Parakrama Bahu in the eleventh century. Sir Emerson Tennent's pithy remarks upon this monument cannot be overlooked by any writer on Anuradhapura, and must be reproduced here:—

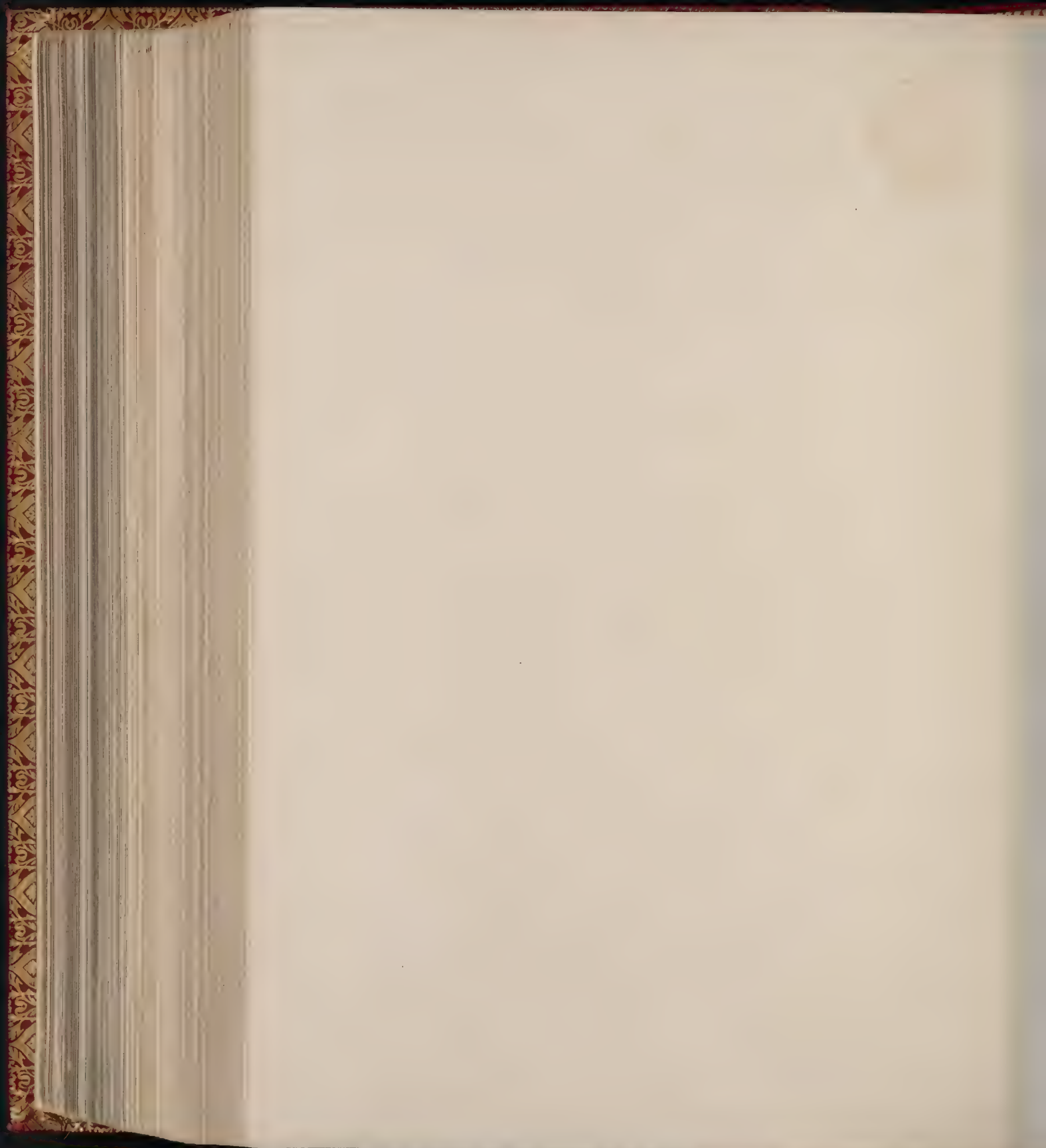
"The solid mass of masonry in this vast mound is prodigious. Its diameter is three hundred and sixty feet, and its present height (including the pedestal and spire) two hundred and forty-nine feet; so that the contents of the semi-circular dome of brickwork and the platform of stone seven hundred and twenty feet square and fifteen feet high exceed twenty millions of cubic feet. Even with the facilities which modern



VIEW OF THE GARDENS OF THE CLIFF OF THE TOWER







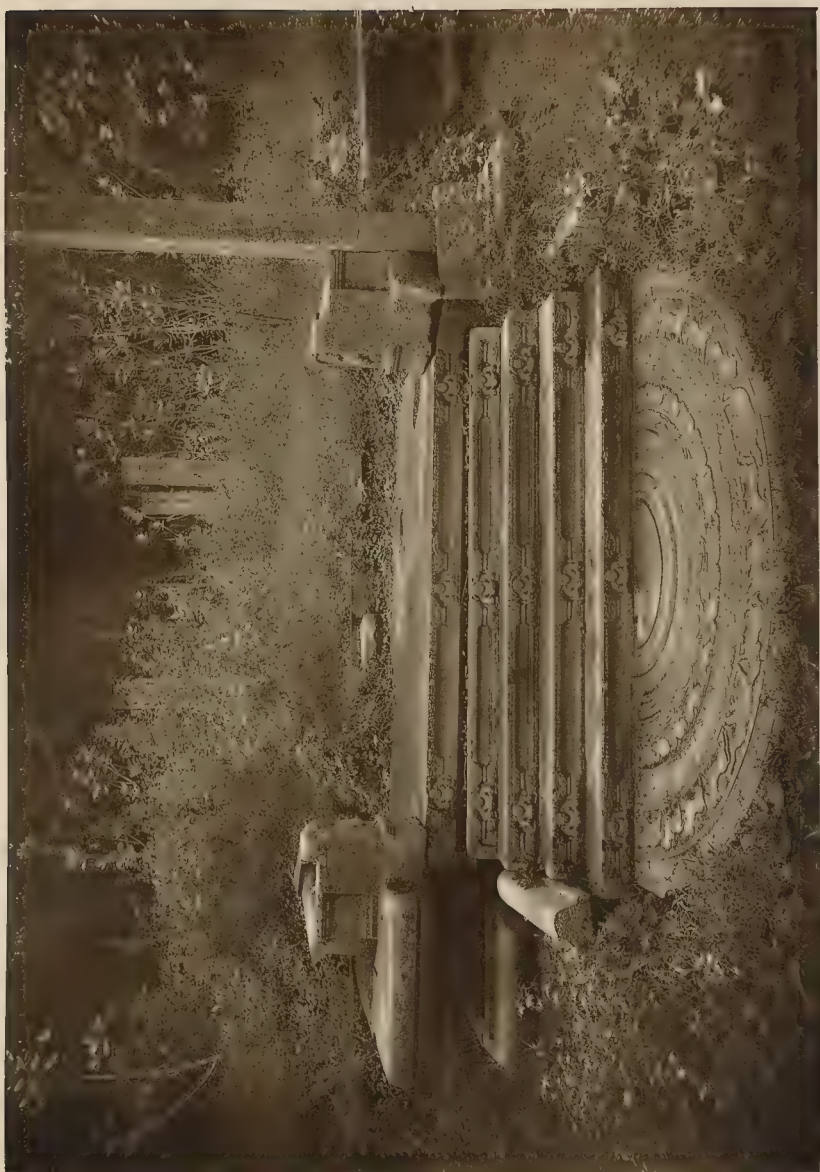
invention supplies for economising labour, the building of such a mass would at present occupy five hundred bricklayers from six to seven years, and would involve an expenditure of at least a million sterling. The materials are sufficient to raise eight thousand houses, each with twenty feet frontage, and these would form thirty streets half a mile in length. They would construct a town the size of Ipswich or Coventry; they would line an ordinary railway tunnel twenty miles long, or form a wall one foot in thickness and ten feet in height, reaching from London to Edinburgh. Such are the dagabas of Anuradhapura—structures whose stupendous dimensions and the waste and misapplication of labour lavished on them are hardly outdone even in the instance of the Pyramids of Egypt."

All the large dagabas correspond so closely in general design that when you have seen one you may be said to have seen all. Differences exist only in the numerous small structures with which the platforms abound, and in the details of the ornamentation. The Jetawanarama, for instance, has a railing in brickwork, of the form known as a "Buddhist railing"—to which we shall revert hereafter—upon each face of the cube above the dome. The drum sustaining the spire was also the subject of considerable embellishment, and has eight niches in which statues were probably placed. Another peculiarity has been noticed in the shape of the bricks with which the dome was faced. They were very large and wedge-shaped. The measurement of one was found to be—Length, eighteen inches; breadth, twelve inches at one end and nine and a half at the other; thickness, three and a half inches at the broad end and three inches at the other. Some of the panels that decorate the stelæ of the altars have unusual characteristics, particularly one in which a male figure is represented as leading an animal by a rope; and in the panel below a dancing woman attired in transparent clothing. On the paved platforms are

lying many enormous slabs and portions of small structures, which show clearly the thoroughness of the destruction carried out by the Tamils. The accumulation of earth around the base of the dome is some thirty feet deep, rendering excavation a somewhat formidable task.

It would be monotonous in the extreme to attempt a description of all the ancient dagabas of Anuradhapura. They are very numerous, and have few points of difference. We now proceed to the interesting ruins said to be the remains of Maha Sen's palace. As they are in close proximity to the great Jetawanarama Dagaba they are probably parts of religious edifices erected by that monarch. There were in all five buildings in one enclosure measuring two hundred feet square. In the centre stood the principal pavilion, the ruins of which are shown in Plate xxiv. At the four corners of the enclosure were the subsidiary edifices, now only traceable by a few stone pillars that mark the site of each, the bases being entirely buried under the present surface of the ground. Only so much of the central pavilion as is seen in this Plate has been excavated, but it suffices to show some exquisite carving and to give some idea of the importance of the building. The handsome stylobate, although cleared some few years ago, is again covered with jungle. It measures sixty-two by forty-two feet, and had a beautifully moulded base of finely-wrought granite. The superstructure has entirely disappeared. The flight of steps at the entrance needs very few words of description, as it can be seen in Plate xxiv. The landing is a fine monolith thirteen feet long and eight wide. On either side of the landing is a grotesque figure. A coping skirts the landing on each side, and terminates in a rectangular block ornamented with a panel containing a seated lion beautifully carved in high relief. This is one of the best pieces of sculpture we shall meet with. The strength of the beast is well brought out, while the uplifted paw and the look









of defiance are most suggestive. But as remarkable as the skill of the craftsman is its preservation exposed and uninjured during so many centuries. The steps are ornamented



TERMINATION OF COPING AT MAHA SEN'S PALACE.

by squatting dwarfs who appear to be supporting the tread; these, too, are well carved; the hands are pressed upon the knees; the waist is girdled, and a jewelled band falls over the shoulders; from the head waving curls are flowing; their ears, arms, elbows, wrists and ankles are adorned with jewelled rings and bangles. The pilasters on either side of each dwarf are carved in similar minute detail and represent bundles of leaves.

At the foot of the steps lies the best preserved moonstone yet discovered. The moonstone, it may be observed, is peculiar to Singhalese architecture and is a semi-circular slab forming the doorstep to the principal entrance of a building. Its ornamentation varies considerably, as may be seen on



comparing Plate with Plate. In our specimen from Maha Sen's pavilion (Plate xxiv) the innermost fillet contains a floral scroll of lilies; next comes a row of the *hansa*, or sacred goose, each carrying in its beak a lotus-bud with two small leaves; then comes a very handsome scroll of flowers and leaves; after this is a procession of elephants, horses, lions and bulls; and, lastly, a border of rich foliage. All this carving is as sharp and well defined as if it were fresh from the sculptor's chisel, and this in spite of an interval of one thousand six hundred years.

Guard stones and wing stones doubtless formed part of the decoration of these handsome steps, but they have entirely disappeared. The *dvarpal* stones which face one another on the landing are not so well preserved as the steps, owing to their being exposed while the lower portion of the structure was buried.

Plate xxv represents the remains of one of the so-called pavilions erected in the third century. It has been called the Queen's Pavilion, but as nothing is really known about its original use we can only interest ourselves in its design and structure. The most noticeable feature is its massive stylobate of dressed granite ornamented by base mouldings of a very massive character. The pediment is unlike any other that has been discovered, being duplicated and carried higher than usual.

The forest is everywhere teeming with ruins awaiting discovery and excavation. Sometimes the only sign of an important edifice is a single pillar or group of pillars standing above the ground, or perhaps a portion of some stairway which has not yet become entirely hidden by earth. A few years ago Mr. S. M. Burrows discovered the most perfect door-guardians and flight of steps yet unearthed by a very slight indication of the kind referred to. These form the subject of our Illustration (Plate xxvi). I quote Mr. Burrows' own

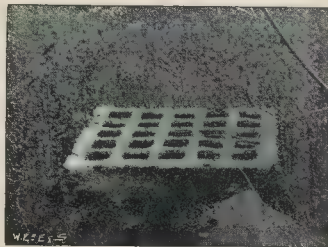






words in reference to them from his Archæological Report:—  
 “On the opposite side of the road to the ‘stone-canoe,’ the extreme tip of what appeared to be a ‘dorapāluwa’ (door-guardian stone), and some fine pillars at a little distance from it, invited excavation. The result was highly satisfactory. A vihara of the first-class, measuring about eighty feet by sixty, was gradually unearthed, with perhaps the finest flight of stone steps in the ruins. The ‘moonstone,’ though very large, presents the lotus only, without the usual concentric circles of animal figures; but one at least of the door-guardian stones, standing over five feet high, is unrivalled in excellence of preservation and delicacy of finish. Every detail, both of the central figure and its two attendants, stands out as clear and perfect as when it was first carved; for the stone had fallen head downwards, and was buried under seven or eight feet of earth. On the top of the landing-stone of the stairway are two stone seats hollowed out for the back; and exactly opposite to the stairway on the further side of the vihara is a ‘yogi,’ or meditation stone, still in position. There is a smaller chapel at each corner of the vihara, approached in like manner by a stone stairway and moonstone. The boundary wall of the vihara presents the usual ogee moulding, carried out in stone near the stairway, and continued in brick.”

So called “yogi” stones are very plentiful amongst the ruins of Anuradhapura. They vary very much both in size and the number of square-cut holes they contain. For a long time they were supposed to have been in use by the ancient monks for the purpose of assisting them in their meditation. The method was to sit gazing intently at the holes thinking of nothing until in the entire absence of all distractions



the mind could become free from desire and fit to be turned upon self analysis. In this way the monks were supposed to be able to realise their own permanent and true nature. A later and more reasonable theory is that these curious stones were receptacles for articles of value deposited as offerings in the shrines, that they were built into the altars, and that the Tamils, aware of their existence, demolished the shrines in search of their precious contents, a proceeding which would more satisfactorily account for their being scattered about.

Among restorations which have recently been carried out is that of a beautiful stone canopy, every piece of which



STONE CANOPY.

has been found almost perfect. It is very massive, and the moulding is particularly fine. The centre piece alone is said to weigh about five tons. This was another of the discoveries of Mr. Burrows, who gives the following interesting account of his "find"

in his report to the

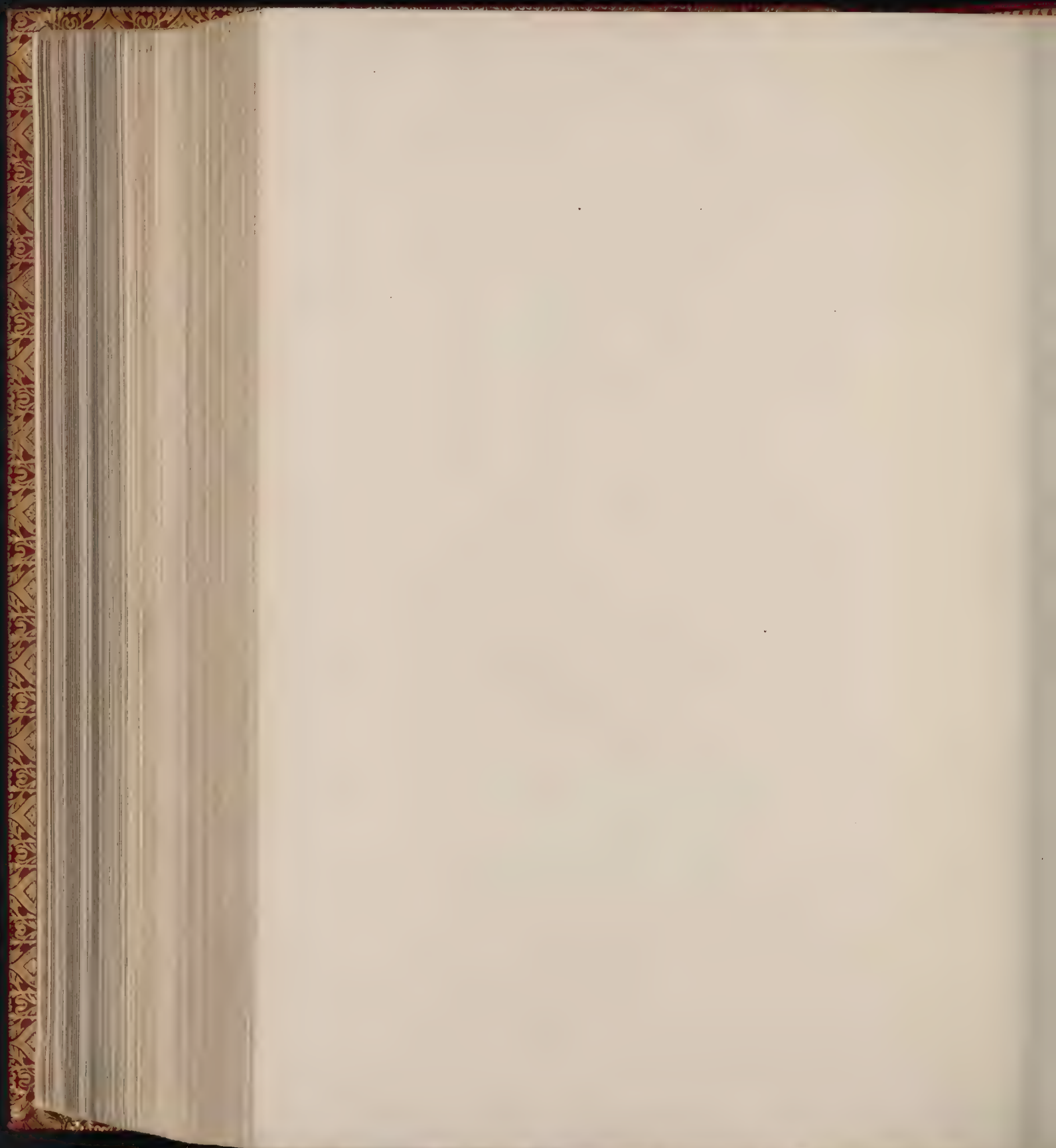
Government:—"While superintending some repairs to the so-called 'stone canoe,' I was led to explore the forest in the immediate vicinity, and was fortunate enough to discover a magnificent oblong stone with sunk panelled mouldings, which evidently formed the centre-piece of a canopy. It was almost completely buried, face downwards, and consequently was in excellent preservation. The jungle was immediately cleared all round it, and after a diligent search the two flanking stones, which completed the





THE SEATED FIGURES, AND NICHES





roof, were discovered, together with the stones forming the frieze which ran along the outer edge of the roof. These stones are delicately carved and moulded, and bear altogether six elaborate representations of the familiar 'Buddhist window,' surmounted by a 'makara-torana,' or figure of a mythical beast, the guardian of the entrance. That all these stones formed the roof of a canopy was further proved by the fact that the centre and two flanking stones bore, when first unearthed, plain marks of the squares on to which the sustaining pillars had fitted. Further excavations revealed a platform which exactly corresponded to the measurement of the three roof-stones, an unbroken pillar (together with several fragments of other similar ones) which accurately fitted the square marks still visible on the roof stones, and a staircase of six monolithic steps, each stone bearing traces of an ancient inscription, at right angles to the platform. On communicating these discoveries to His Excellency, the restoration of the canopy was at once ordered. This was a work of several weeks, for we had no appliances at hand for raising heavy stones, except a piece of old chain—(and the three roof-stones together weighed over twenty tons)—and no skilled labour, except a *soi-disant* mason, who had turned his talents to house-breaking, and become a convict in consequence. From the multitude of pillars in the jungle we selected seven, of precisely the same measurement as the one unbroken pillar discovered, and set up all eight in position. Filling up the whole of the interior with earth to the tops of the pillars, and erecting a sloping platform of earth from the spot where the roof-stones lay to the pillar-tops, we gradually worked the roof-stones upwards, and into position, with crowbars and wooden rollers. The earth between the pillars was then cleared away, and the canopy was complete. It is more than likely that this was the very method by which the building was originally erected nearly two thousand years ago."

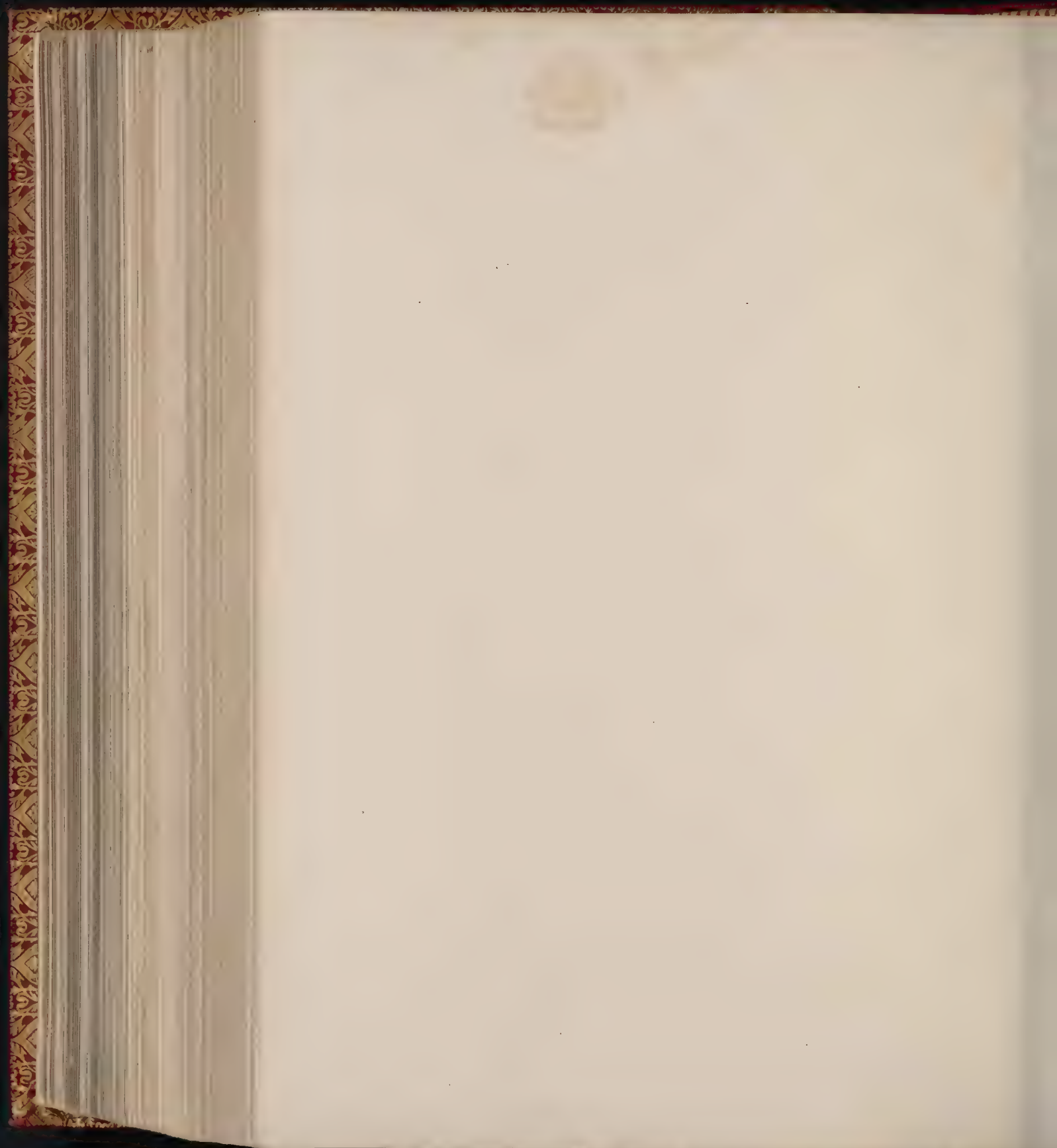
The excavations being carried out by the Archæological Commissioner frequently bring to light something of intense interest. One of the best of recent discoveries is the site shown by Plate xxvii. For a description of this we cannot do better than consult Mr. H. C. P. Bell's most interesting report, from which the following is quoted:—"Here were found an octagonal shaft and *puhul* capital (a type not hitherto noticed at Anuradhapura) and some narrow moulded slabs deeply morticed. These gave hope of further discovery. When the raised site, six or eight feet above ground level, and some one hundred and forty feet in length by one hundred and ten feet broad, had been cleared of scrub, search was rewarded by a valuable archæological 'find'—a post with three rails attached, in pieces—a genuine fragment of a structural 'Buddhist railing.' Fortunately the peculiar shape of the semi-convex rails had saved them from the fate of the shapely pillars of which but stumps remain in position. The tenons at both ends of the standard explained at once the purpose of the morticed slabs. Here were the rail, post, and plinth; only the coping seemed wanting. After continued search a portion of this was found, showing a few inches above ground, and close to it two slabs of a rounded basement, ten inches in depth, as originally built at right angles to each other. This fixed the south-east corner and determined the plan of the railing which followed the lines of the oblong site. Trial excavation brought up more pieces of rails and coping, and two additional members—a stepped sub-plinth and a low socle below the quarter-round base. There is therefore every reason to hope that by running a trench along the foot of the mound more of this fine railing will be unearthed, and that it may yet be possible to restore it in part to nearly its pristine form.

"The railing consisted of square eight inch standards,—the angle posts probably ten inches by eight inches,—three feet ten inches in height, kept upright by tenons (three inches by

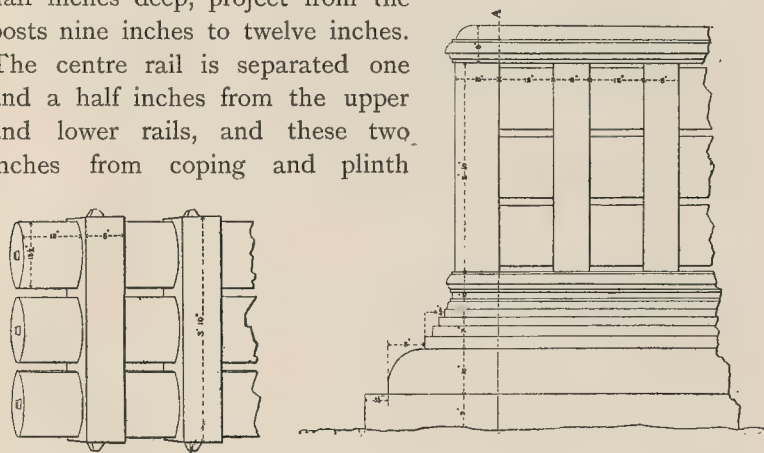




VIEW OF THE RIVER, OF LEAS, N.H.



two inches) at top and bottom, which fitted mortices in the upper plinth and coping. Three lenticular rails, thirteen and a half inches deep, project from the posts nine inches to twelve inches. The centre rail is separated one and a half inches from the upper and lower rails, and these two inches from coping and plinth



respectively. A thin tie (one and a half inch by half inch) strengthens the rails near their lateral extremities. The widest interspaces of the mortice holes on the plinth slabs are but seventeen inches, which would bring the posts within a foot of one another; some would seem to have been still closer together. The coping, rounded at top, is eight inches deep, the upper plinth thirteen inches, and both are delicately moulded. The lower plinth, three-stepped (two, two and a quarter, two and three quarter inches), is seven inches in depth, the basement eight inches, and the socle nine inches—all cut on their upper surface with a half inch set to prevent the members above sagging outwards. The entire railing rested on a stone foundation, and from ground to coping was seven feet six inches in height.

“Comparing it with the best known Indian examples, it follows that at Buddha Gaya in being rectangular, therein differing from the Bharhut, Sanchi and Amaravati rails. In



unsculptured bareness it resembles the railing round the Great Tope of Sanchi, but carries simplicity even further by square, in lieu of octagonal posts."

The late James Fergusson, the eminent authority on Indian architecture, states in his "Rude Stone Monuments" that "the architectural material of India was wood down to B.C. 250 or 300. It then became timidly lithic, but retained all its wooden forms and simulated carpentry fastenings down, at all events, to the Christian era. The rail at Sanchi, which was erected in the course of the two centuries preceding our era, is still essentially wooden in all its parts, so much so that it is difficult to see how it could be constructed in stone." This is interesting in connection with the railing discovered at Anuradhapura, which is in pattern almost identical with the one at Sanchi, but is of solid granite. Moreover, its age must be somewhere about the beginning of the Christian era.

The following is taken from Mr. Bell's later report on this site:—"Considerable progress has been made in the excavation of the site near Abhayagiri Dagaba where the Buddhist railing was discovered. The whole of the ground between the rail and the inner basement line of the building has been turned up to a depth of six feet or more. Most of the rails, coping, &c., were unearthed within this space.

"On the east face, since the guard-stones alluded to in the last report were found, some grand columns of quartz, but greatly disintegrated, and unfortunately broken into two or three pieces, have been brought to light. Like the granite pillars already described, these have octagonal shafts, but a variant form of capital. The necking of the column slides into the round by a triple astragal moulding, upon which rests a flattened cushion capital, circular, with a low abacus.

"Near these pillars was dug out a single step of the east stairway. This is ten feet in length, the tread slightly fluted

with a shallow lotus boss at each end, and a third at the centre. The riser of the step, also fluted, has in a central panel a horse kneeling to the proper left. The step is broken across the centre, but is otherwise little damaged, and not much worn.

"Some broken statuary was also exhumed. A very dilapidated kneeling bull in two pieces; of the Buddha, a sedent image complete, but in two; the lower portion of a second resting on the coils of Muchalinda Naga Raja; and the mere trunk of a standing figure. The last has small holes bored into it at the neck, wrists, and ankles, showing that the head, hands and feet were originally joined on by iron or copper joggles. The hands of the seated Buddhas are as usual placed in their lap, the back of the right hand resting on the left palm. But the crossed feet have been carved in an impossible position, a false perspective, intended to exhibit to distant view the *magul lakunu*, or sacred marks on the soles—a conventionalism (abandoned in later days) which necessarily detracts from the artistic finish of the figure, giving it a somewhat distorted appearance. All these are of quartz.

"Specimens of nails and bolts (iron and copper) with a small copper bell and an iron chisel were dug up at different points.

"Starting near the centre, the brick walls of what proved to be a small chamber, eight feet square, were soon exposed at a depth of three feet to four feet below the level of the stone pavement, which was laid down in the corridors of the pillared buildings if not throughout it. Some two or three feet height of the chamber walls remain above a well-laid brick flooring outside. It was full of the fallen brickwork. When this débris had been cleared, in the centre was discovered a box-like receptacle, two feet square by one foot in height, divided into half-a-dozen irregular partitions by bricks set up endwise. The chamber may have been originally a relic chamber, and this

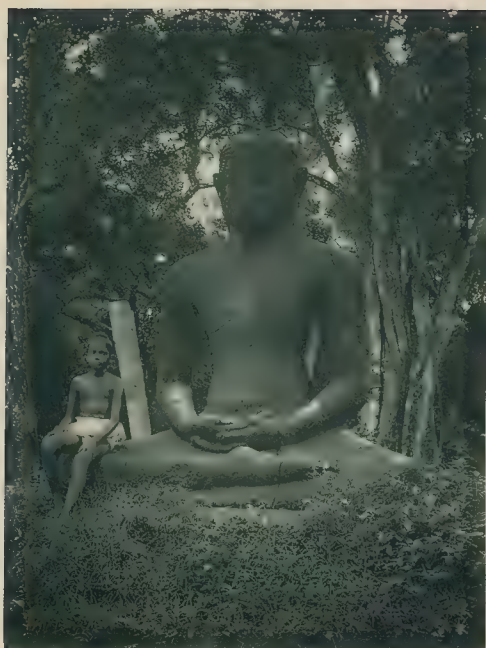
smaller compartment the receptacle of the actual relics and the gems, &c., stored with them.

"From the chamber brick walls of the most solid construction, or narrow pavements, three feet in width, branch off in several directions, probably to form separate rooms or mark passages. The bricks are of the largest size yet found in Anuradhapura, eighteen inches by nine inches by three inches, of excellent quality, sharply edged and kiln-baked to perfection. Those of the chamber and inner receptacle are smaller, twelve inches by nine inches by two inches. No mortar was used, the whole being in puddle—a strong evidence of its antiquity.

"When clearing round the chamber wall a large quantity of coloured beads of all sizes were picked out. These beads vary in size, from two five-eighths of an inch in circumference to the finest 'dust' variety, almost too diminutive to thread. The predominant colour is pale green, after which comes blue, orange, dull red, and black in the order given. The larger beads, and the greater part of the smaller kinds (with an exception of an oblong seed-shaped pebble), are of glass more or less corroded: a few are of bone. Found with the beads and apparently buried with them was a quantity of zircon and dark red garnets with some calcite and quartz.

"As at the site of the ancient temple at Tirukétisvaram, near Mannár, besides beads, fragments of ancient glass, plain and coloured, were turned up; thick glass two and a half inches long, small bits of thin blue and white glass, one sixteenth and one thirty-second of an inch thick. To these should be added a large lump of beautiful translucent rock crystal, and two worked crystal fragments—one an hexagonal prism, two inches long by one inch in diameter (perhaps the kota or pinnacle of a crystal dagaba-shaped karanduwa)—the other, the moulded pediment to a small image, both broken.





THE GREAT BUDDHA STATUE, SINGAPORE



"But perhaps the most unexpected find was an oblong four-sided dice complete, and pieces of another, both of calcined bone.

"The reasonable expectation of discovering a large assortment of ancient coins has not been realised. Fortunately, the few unearthed possess a historical value, which will go far towards fixing the age of the brick building. The coins comprise a few punch-marked 'eldings,' the oldest form of coin currency met with in India; some copper coins of the Kurumbar or Pallawa kingdom (at their zenith between the fourth and seventh centuries); two ancient Singhalese coins—those oblong figured tablets or plaques hitherto found mostly in the Northern Province. Most noteworthy are two 'third brass' coins of the later Roman Empire.

"The profusion of stone pavement, basement slabs, pillars, ornamental bosses, &c., covering and inextricably running down into the unconnected brickwork below at all angles in baffling confusion, is almost certain evidence of a stone superstructure richly colonaded (to which the magnificent railing was a fitting frame) raised upon the ruins of a still earlier structure of brick. The natural impression to be gathered from the present stage of the excavation seems to point to the site marking the ruins of two periods—a brick era, before the employment of mortar, followed by an age of stone construction, here exemplified at its best. It may prove impossible, even when the site is embowelled to the lowest strata of débris, ever to lay down with confidence the plan of the building which once stood upon it. Certainly until excavation from end to end reaches to the very foundations it were useless theorising as to its constructive features, its object first and last, and the varied fortune to which the early simple brickwork and subsequent stone elaboration were subjected."



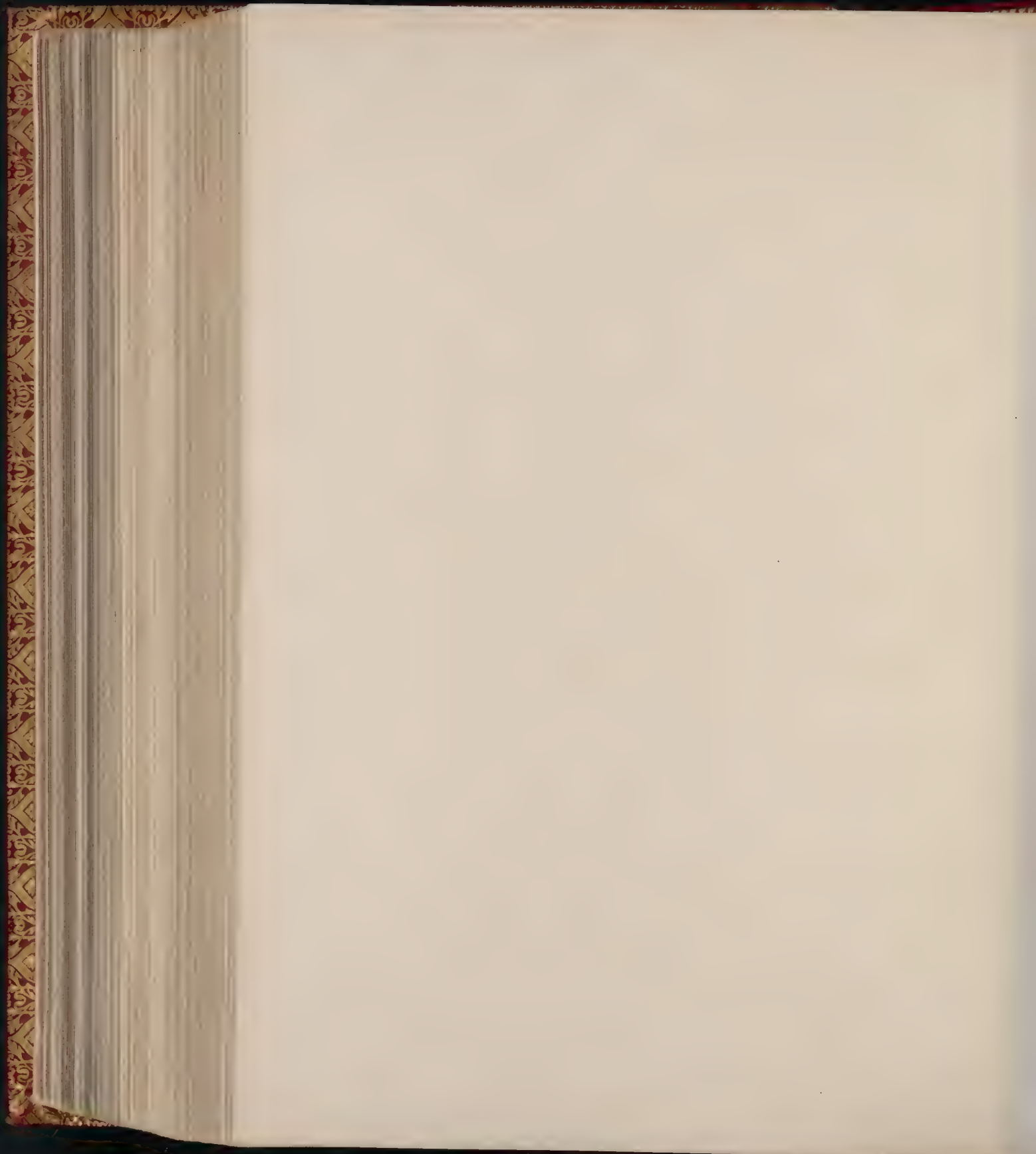
Since the above was written further progress in the excavation of this site has been made, and the restoration of the Buddhist railing has been to some extent carried out. Unfortunately, when I secured my photograph in January, 1896, the railing itself was not *in situ*, but portions of it were lying quite close to the pediment mouldings which, as may be seen by the illustration, have been partially restored; and even pulley-standards were erected for lifting the portions of railing into position.

Our Plate xxviii represents a colossal figure of Buddha. There is nothing to be said about it except that it is a monolith eight feet high and has probably been in the forest where we now find it for more than a thousand years. It stands upon a pedestal which is now buried beneath the accumulations of centuries. It is carved in very dark granite, and the surface is now quite black.

Plate xxix represents a galgé, or hermit's cell, excavated out of the natural rock, with an outer wall of brick. This is a place of considerable interest. The rock, which is a huge hummock about one hundred and twenty yards long, bears signs of having been extensively quarried for other buildings. Wedge marks, as in our illustration, appear in many parts, giving indications of the manner in which the builders detached the huge monoliths found everywhere, and going far to prove that two thousand years ago they used a method which was introduced into Europe in the nineteenth century. "This 'rock-house' or cave," writes Mr. Bell, "was prepared for its hermit priests with considerable care. First, a slice thirty-four feet in width by thirteen feet six inches deep was wedged from the rock; then a further depth of ten feet smoothly scooped out in ovolo shape, the bellying roof being beautifully rounded. Finally, a substantial wall, two feet thick, of brick and puddle was probably run up to form the front



PLATE 12. 1894. 11. 11.





and divide the interior space into three chambers. The centre cell, entered by a chastely moulded stone door (six feet six inches by three feet five inches), is sixteen feet seven inches in length and eight feet six inches in depth, with a maximum height of eight feet nine inches. At the left back corner a stone shelf was cut; on the right of the doorway is a bed, and at the back a long seat, both fashioned of clay. This cell has two small windows, now blocked. The two side cells are very cramped, being but five feet six inches by five feet three inches and six feet one inch in height and entered by low arches. A katara was cut above the cells to divert the drip. In front of them is a rock cistern, twenty feet by eight feet six inches, hollowed from the slab rock."

Near this cave ruins are very abundant; the basements of upwards of twenty buildings, several fine pokunas, and quite a forest of pillars are visible.

We have already referred to Kitsiri Maiwan I., who finished the great Jetawanarama begun by his father, Maha Sen. In the ninth year of his reign, A.D. 311, the famous tooth-relic of Buddha was brought to Ceylon by a princess who in time of war is said to have fled to Ceylon for safety with the tooth concealed in the coils of her hair. The Dalada Maligawa, or Temple of the Tooth, was then built for its reception within the Thuparama enclosure. The ruins of this famous temple are well worthy of inspection. The building appears to have consisted of an entrance hall, an ante-chamber, and a relic-chamber. Our engraving shows the moulded jambs and lintel of the entrance to the ante-chamber still *in situ*. The principal chamber is interesting for its curiously carved pillars, the heads of which are worked into a design intended to represent the sacred tooth. At the principal entrance there is a handsome flight of stone steps, at the foot of which is a richly-sculptured moonstone and a dvarpal on

either side. The origin of the Perahara festivals, still held annually at Kandy,\* dates from the erection of this temple from which the tooth was upon festival occasions borne through



RUINS OF THE DALADA MALIGAWA.

the streets of Anuradhapura on the back of a white elephant which was always kept at the temple for the purpose. During the invasions of the Malabars, when the temple was more than once destroyed, the sacred relic was on several occasions removed for safety and thus preserved, but at length, in the fourteenth century, it was seized and carried off to India. The Singhalese king Parakrama Bahu III., however, by proceeding to India successfully negotiated its ransom and brought it back again. There is a story of its having been taken

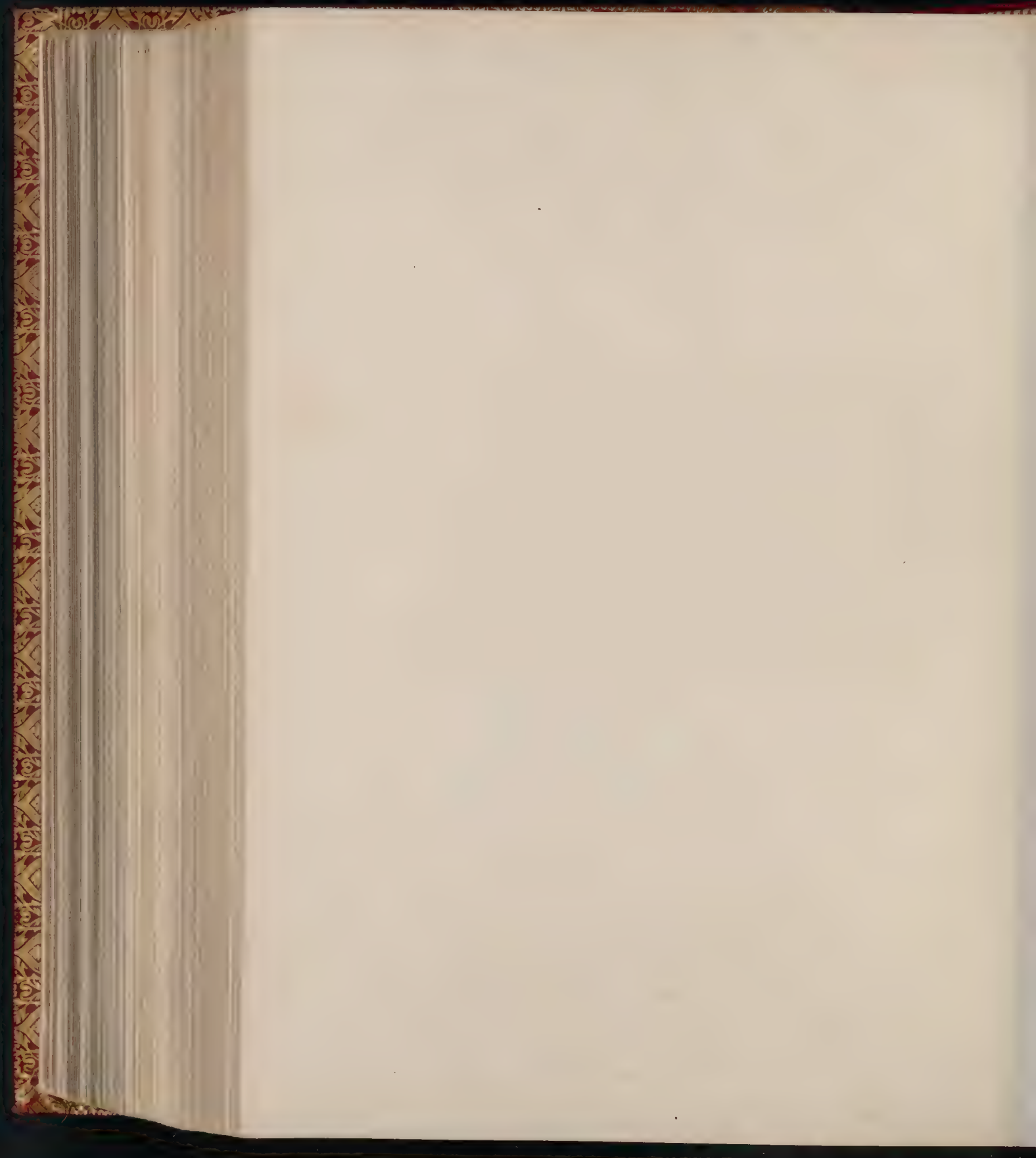
\* See the Author's "Picturesque Ceylon," Vol. ii.





REMAINS OF AN ANCIENT JEWEL.





and destroyed by the Portuguese at a later date, and although Europeans consider the evidences of this final mishap as historical, the natives are satisfied that the original relic still exists in the temple at Kandy and regard it with the greatest veneration.



NATIVE BAZAAR AT ANURADHAPURA.

As we wander from one part of the sacred city to another and inspect remains which suggest a past of such grandeur and prosperity it is somewhat depressing to notice the squalid appearance of the modern native dwellings and their inhabitants. Although much has been done of late years to improve their lot by restoring means of cultivation and the fever demon has been banished by the removal of large tracts of jungle and forest, still the sight of the mud dwellings roofed with leaves and sticks amidst the signs of former magnificence gives rise to serious reflections. Our illustration represents the native bazaar of Anuradhapura. The people who can afford to

patronise this place, modest as it is, are few. For the most part the miserable remnant of the native population live only on kurrūkā, something like millet, not being even able to afford rice.

The native annals give many particulars of the streets of the ancient city, but considering how deeply buried are the foundations of buildings traces of the streets are difficult to find. There is, however, one of considerable interest at Toluwila, a couple of miles east from the centre of the city (see Plate xxx). Here for several hundred yards the way is paved and on either side there are mouldings and copings. At intervals where the road rises and falls there are flights of steps, at which points there were probably some buildings. In the vicinity there are a good many indications of dwellings and here and there a small dagaba. It is very likely that this was within the sacred part of the ancient city, and that upon further excavation valuable discoveries may be made.

We have visited those architectural remains of Anuradhapura which have been reclaimed from the dense forest, but the greater part of the city still lies entombed. When in the twentieth century the whole province shall have been restored to the prosperity that certainly awaits it and the work of the archæological commissioner shall have borne full fruit, the contents of this volume will be an insignificant portion of the information available. At present we depart from the city with a feeling that we have touched only the fringe of a great and interesting subject.







SICUT.



## CHAPTER V.

### SIGIRI.



HERETO we have kept to the beaten tracks of travel but we now enter upon the more adventurous part of our journey which may be considered to begin with our visit to Sigiri. The historic interest which attaches to this lonely crag centres in the story of the parricide King Kasyapa, who after depriving his father Dhatu Sen of throne and life, sought security by converting this rock into an impregnable fortress. Although it has been said that Sigiri was a stronghold in prehistoric times, the existing remains are traceable no further back than to Kasyapa, the account of whose reign in the Mahawansa is considered specially reliable as being written by the Buddhist monk Mahanamo, an eye witness of the troublous times that he describes. It is, moreover, the only contemporary account of Sigiri that has been preserved.

We cannot, therefore, more effectually stimulate our interest in this remarkable fortress than by recounting the story of outrage and cruelty which led to its adoption as a royal residence and its adaptation as a tower of defence. The actors in this tragedy, so thoroughly illustrative of the fiendish cruelty native to the Singhalese princes of that age, were king Dahtu Sen, who ascended the throne A.D. 463; his two sons Kasyapa and Moggallana; his only daughter; his uncle and our chronicler Mahanamo; and his nephew who was his commander-in-chief.



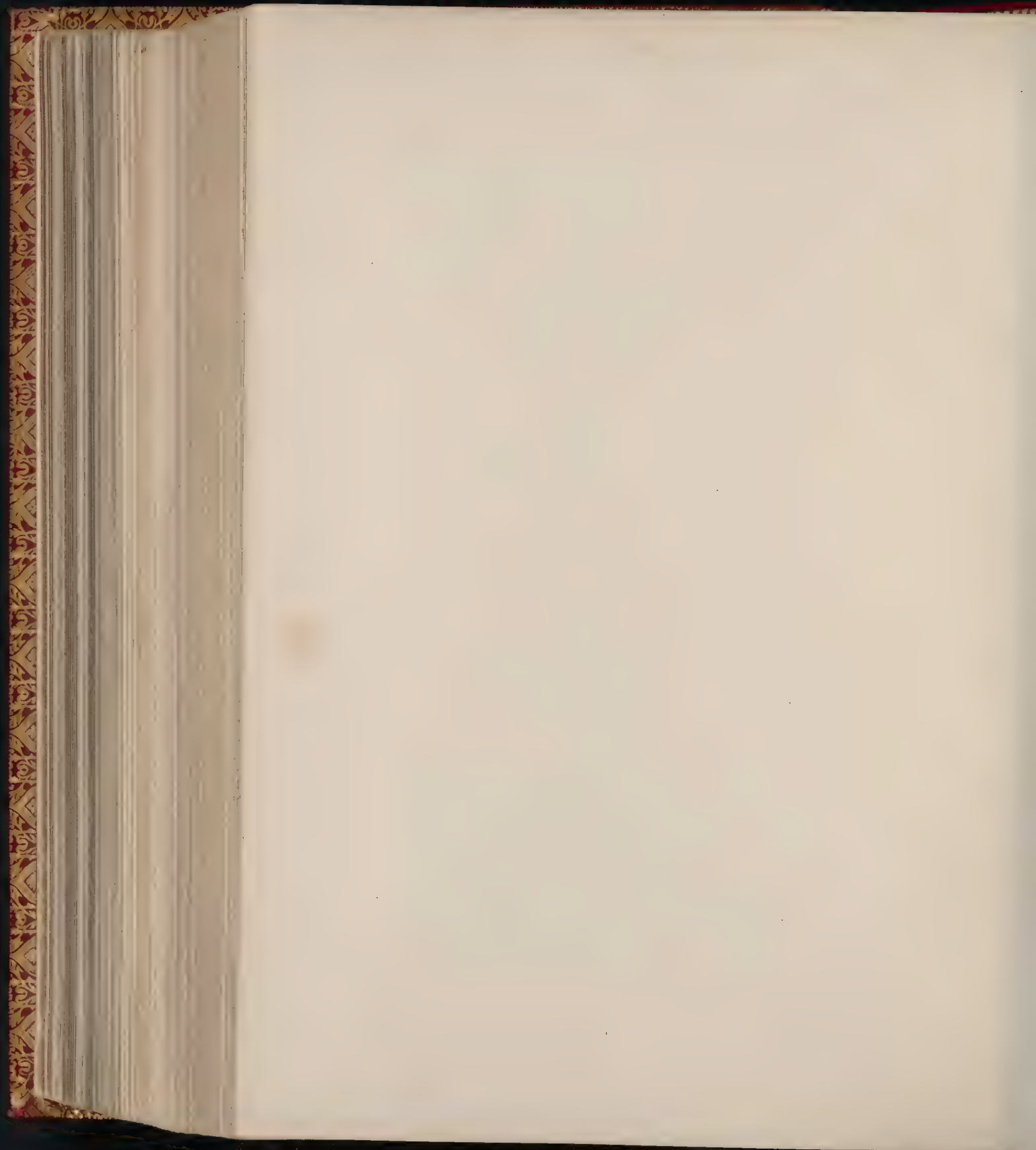
Dahtu Sen, who was a scion of the line royal, had during his youth lived in retirement in consequence of the supremacy of the Tamil usurpers during the period from A.D. 434 to A.D. 459. Educated by Mahanamo he entered the priesthood, but upon reaching man's estate the oppression of the alien rulers, their devastation of the temples, and the prospect of a mixed and hybrid race, called him from a life of contemplation. Believing that his country was in danger of being lost for ever to the Singhalese, he resolved upon a desperate effort to recover the throne. In this he eventually succeeded, and after the complete extirpation of the invaders he applied himself to re-establish peace throughout the island and to restore the old religion to its former preeminence. Those of the nobles who had during the usurpation formed alliances with the Tamils were degraded to the position of serfs on their own land, but all who had remained steadfast in their devotion to their country were called to honour, and more especially the companions of his adversities.

He now applied himself as vigorously to the arts of peace as he had to those of war. He founded hospitals for the halt and sick, constructed a large number of reservoirs in districts that had long been neglected, founded many new monasteries, restored and redecorated all the chief religious edifices, devoting his private treasures and his large store of jewels to the re-adornment of statues that had been desecrated and despoiled. "Who can describe in detail all the good deeds that he has done?" says the Mahawansa.

We learn, however, that these great virtues were counter-balanced to some extent by a disposition to cruel revenge. We are told that having an only daughter dear to him as his own life he gave her in marriage to the commander-in-chief of his army. The marriage was not happy, and it soon reached the king's ears that his daughter had been ignominiously and undeservedly flogged by her husband. Dhatu Sen thereupon



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ordered the culprit's mother to be stripped and put to death with great cruelty. But this barbarous act soon brought its retribution. The son-in-law was now the aggrieved person and at once conspired to dethrone the king. This he accomplished by the corruption of Kasyapa. The people were gained over and the king seized and cast into chains. In vain Moggallana endeavoured to oppose his brother's treachery; he could only seek refuge in flight to India. The next move of the outraged son-in-law was to persuade Kasyapa that his father had hidden his treasures with intent to bestow them on Moggallana. Kasyapa thereupon sent messengers to his father who was in prison to demand of him where the treasures were concealed. Dhatu Sen saw in this a plot against his life, and resigning himself to his fate, said: "It is as well that I should die after that I have seen my old friend Mahanamo once more and washed myself in the waters of Kalawewa"\* He then told the messengers that if Kasyapa would allow him to be taken to Kalawewa he could point out his treasures. Kasyapa, delighted at the prospect, sent the messengers back to his father with a chariot for his conveyance to Kalawewa. While on the journey the ill-fated king ate rice with the charioteer, who showed great compassion for him.

Upon arriving at Kalawewa he derived great solace from the interview with his old friend Mahanamo. He bathed in the great reservoir and drank of its waters; then pointing to his friend Mahanamo and to the waters around turned to his guards and said: "These are all the treasures that I possess." When they heard these words they were filled with wrath and immediately conveyed him back to his son Kasyapa who, handing him over to the chief of the army, ordered his execution. He was now doomed to suffer the worst death that his arch-enemy could devise. After heaping insults upon him this fiend

\*The immense artificial lake referred to on page 22, and the greatest work of this monarch.

stripped him naked, bound him in chains, and walled up the entrance to his prison.

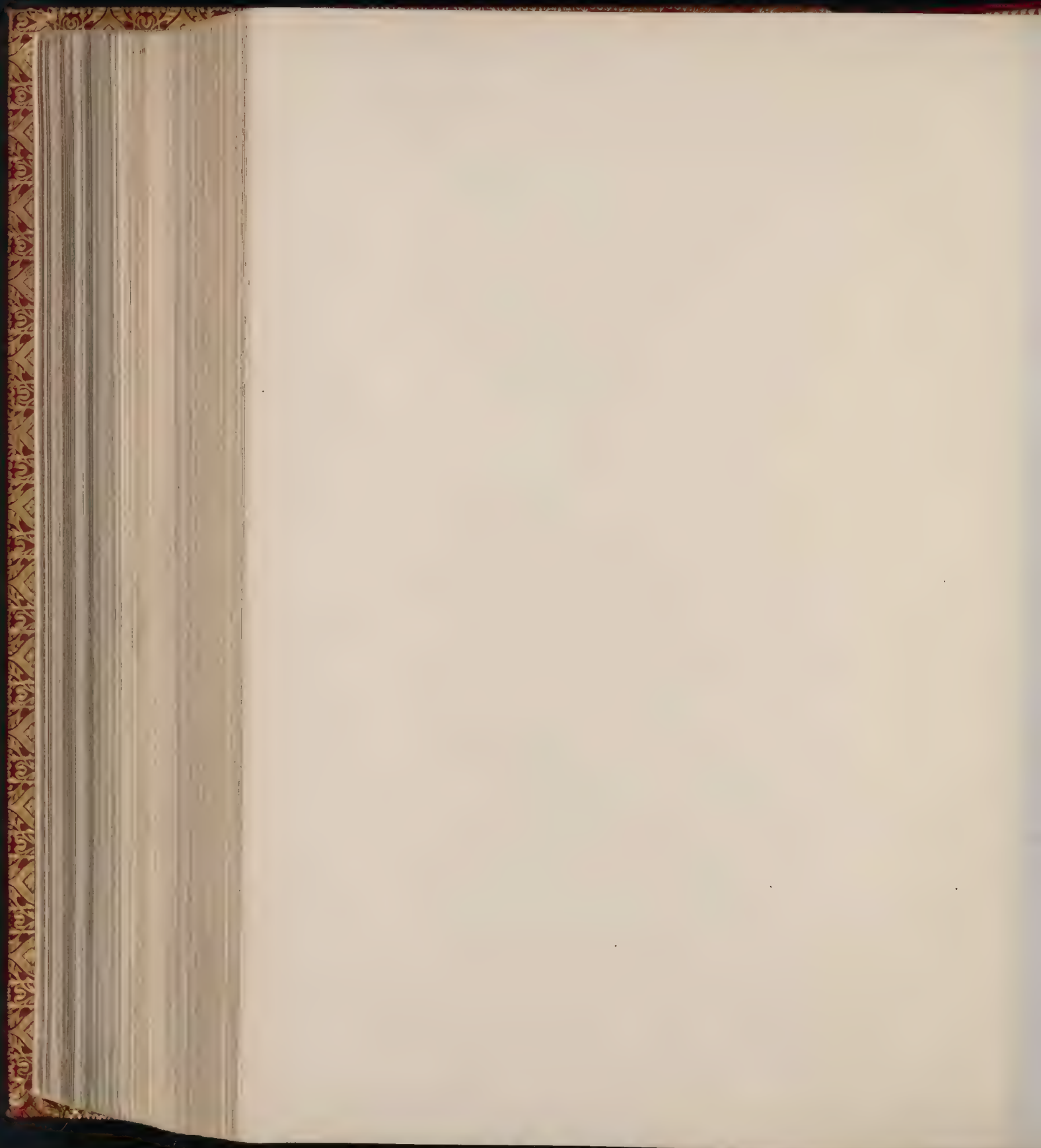
Kasyapa, having thus rendered himself unpopular by his crimes, and dreading an attack from his brother Moggallana, dared no longer to live openly in Anuradhapura and retired to Sigiri. The perpendicular sides of this rock made it impossible to climb, but Kasyapa by a clever device carried a spiral gallery around it gradually rising from base to summit. He next surrounded the rock with a rampart of great strength within which he collected all his wealth and treasure and set guards over them. He then raised a splendid palace and other buildings needful for the seat of government. Here he lived in great luxury. But in spite of all distractions he soon began to repent of the crimes which had placed him on the throne, and in true Buddhist fashion endeavoured to escape the meed of unfavourable transmigration by acts of merit such as the building of monasteries and the granting of lands for the support of the priesthood. Not less oppressive than the dread of his next life was the fear of retribution at the hands of his brother Moggallana, who at length invaded the island at the head of an overwhelming force. The two armies encountered each other "like two seas that had burst their bounds," and in the great battle that ensued Kasyapa, on coming to a deep marsh, caused his elephant to turn back so that he might advance by another direction. His followers interpreting this as a sign of flight broke in headlong rout, and Kasyapa committed suicide on the field.

Having thus prepared ourselves with its history, we now proceed to the rock itself and the remains that are still extant. At Dambulla we provision one of our bullock-carts for the day and send it on six miles to the small village of Inamaluwa, where there is an excellent rest-house, and which marks the first stage of our journey to Minneria which we hope to reach the next night. At daybreak we drive to Inamaluwa where



IN THE GALLERY OF SICHEL.





we branch off through the jungle by a path too rough for springs but practicable for the bullock-cart although exceedingly difficult in places. The path is very picturesque, and the jungle gay with birds of brightest plumage and alive with wild animals. Troops of monkeys are frequently seen and jackals here and there cross the path, but the black bear, although this is one of his favourite haunts, may or may not put in an appearance. One of our party, however, makes his acquaintance. The buffalo, a dangerous antagonist for the most practised sportsman, disputes the right of road, but being unprepared to deal with large game we patiently wait his pleasure.

At length after about six miles of this path we emerge into the open and of a sudden Sigiri appears rising abruptly from the plain. An artificial lake, formed under the west side of the rock, helps to form a striking picture (see Plate xxxi). There are traces of massive stone walls enclosing about fifty acres round the base of the rock and forming the first line of defence. Upon a nearer approach we observe that terraces were formed on the slopes which lead to the perpendicular side of the rock; they are faced with stone and were doubtless constructed for purposes of defence. Here and there huge boulders have been carved into foundations for halls, and into luxurious baths. Mr. H. C. P. Bell, who is now engaged in the exploration, tells us of "scores of boulders, large and small, marked by grooves and mortice holes innumerable, that formerly held walls and pillars of the city buildings."

We have read in the story of Kasyapa of the spiral galleries which were carried to the summit of the rock. We now see in Plates xxxii and xxxiii parts of their remains. Plate xxxii shows the entrance to the gallery, and Plate xxxiii gives an inside view. The stairway from the terraces to the gallery has quite disappeared and the latter is now reached by an easy climb aided by the handrails and ladders which have been recently affixed.

The wall which will be noticed is about nine feet high, and was built on the edge of the terrace, so that persons within the gallery would have a sense of perfect safety, and, in fact, would be secure from the missile of any enemy. This wall is coated with chunam, a very hard cement, susceptible of a polish equal to that of marble, and it retains its smooth surface to this day although it has been exposed to the monsoons of fifteen centuries.

Those who have ascended this rock in modern times are few, for its galleries in most parts have entirely collapsed. The feat was a most dangerous one until some iron handrails were fixed by the government department of public works. Even now in many parts a slip would mean instant death; but a few years ago the adventurous spirits who climbed this rock—and some half a dozen Englishmen are known to have done so—had to walk along six-inch grooves on the bare face of the cliff. This, I believe, would only be possible to the barefooted, and even then exceedingly dangerous. Moreover, there were other risks than slipping. The rock is noted for its colonies of bees, with an intensely painful and poisonous sting, which frequently attack and even disable the coolies at work upon the excavations. An assault by a hive of these when upon the six-inch ledge would certainly mean a fall down a sheer precipice of two or three hundred feet.

Sixty feet above the gallery illustrated by our Plates xxxii and xxxiii there is a sort of pocket or shallow cave with some remarkable frescoes on its walls. They represent groups of females, probably queens and their attendants, and the colouring is still marvellously fresh and bright. This place is accessible only by means of ladders hung on stays driven into the face of the rock, but the figures and the colouring can be seen very clearly by means of a field glass from the terraces below. Plate xxxiv shows the position of the frescoes, but being photographed by a telephoto lens at a great distance it does





VIEW OF THE RIVER



little more than give a faint outline of the figures, and show the rough jungle stick ladders just referred to. Mr. A. Murray ascended to them in 1889, and the careful drawings that he made and coloured like the originals may be seen in the Colombo Museum. - He says "the freshness of the colouring is wonderful; and it is curious that green predominates, a colour rarely, if ever, used by native artists of the present day. In some portions of the roof that are more exposed to the elements the plaster has fallen away, affording a fair indication of the method by which it was attached to the rock. This was first chiselled to a fairly smooth surface, then a layer of finely tempered clay, mixed with rice husk and straw applied half an inch thick, and over this an equal thickness of lime mortar worked to an exceedingly smooth surface, upon which the paintings are executed."

In 1894 the Government archæological commissioner, Mr. Bell, took the risk of a climb to the summit by means of the ladders and the shallow rock grooves already referred to in order to gain a notion of the amount of work that would be necessary to fully complete the exploration. Since that time much has been done in clearing and excavating, and Mr. Bell has published an interim report of his operations, in which, referring to the summit, he says:—

"Excavations were started from the head of the steps which still mark the point where the 'gallery' reached the summit at the north-east edge of the rock. Progress was necessarily slow. The intense—almost unbearable—heat on the exposed and shadeless rock; only impure water from the pokuna to slake thirst; and an unusual depth (fifteen feet in places) to deal with of caked brick and stone débris, held together by tree roots, all rendered the daily task no light one.

"It soon became patent that we had to face ruins of at least two periods. Walls were found to run over walls, pavement above pavement, and stairs below stone ramps. I



therefore deemed it advisable to sink the trenches down to the bare rock in most cases. As, too, the internal arrangement of rooms varied, every wall had to be followed along its inner as well as its outer face. Further, the certainty that buildings, passages, &c., covered the entire summit to the very edge of the cliff all round made it necessary to carry every basketful of earth, &c., to the eastern verge and throw it to spoil below.

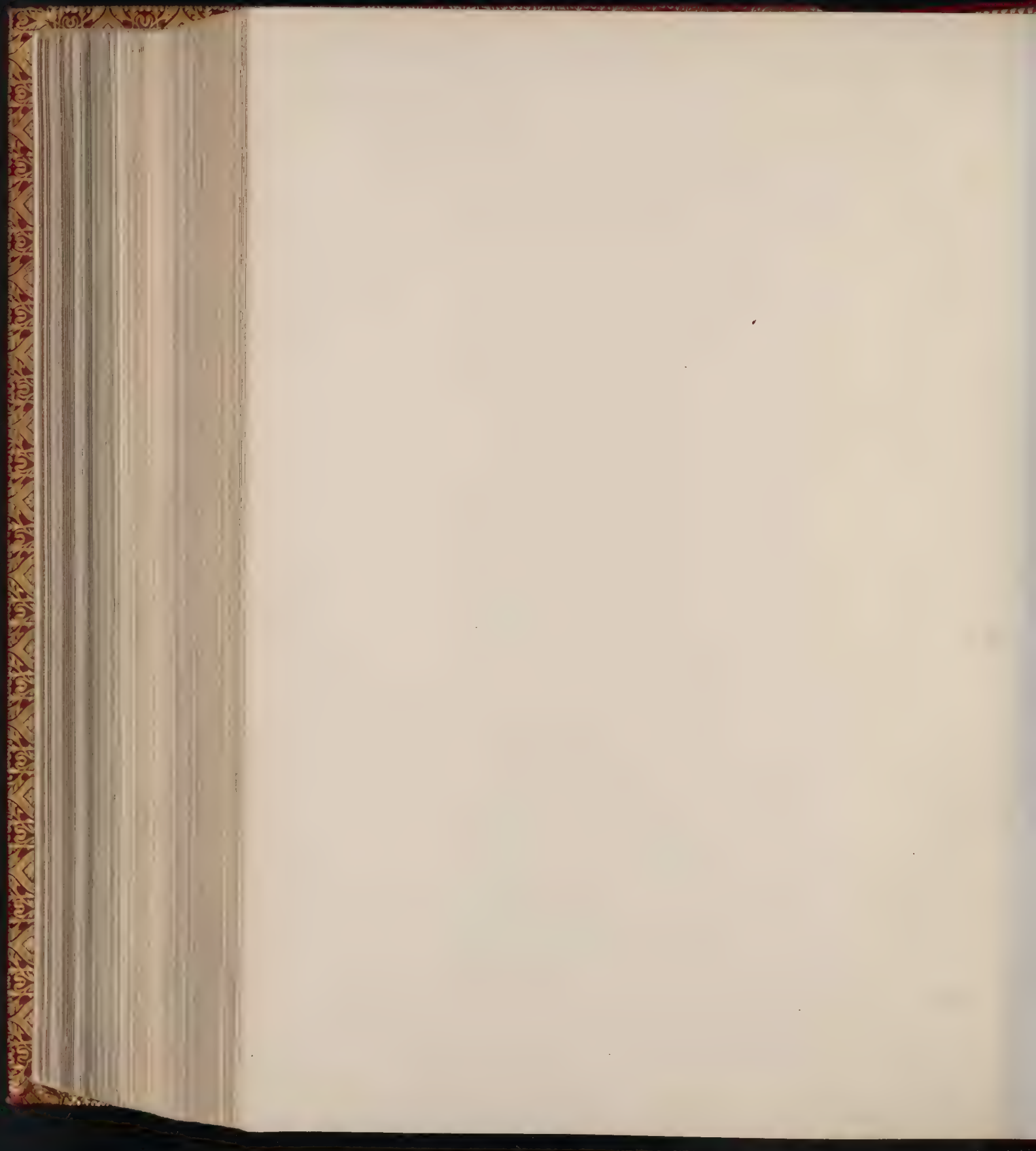
"Broadly speaking, the buildings (so far as can at present be judged) seem to have contained spacious rooms separated by passages paved with quartz flags and united by quartz stairs—quartz everywhere—a striking feature of the Sigiriya ruins. One boldly-carved asanaya (nine feet ten inches by four feet six inches) or throne, hewn out of the mahá-gala (the gneiss rock core), has been exposed. It fronts east, and lies at the foot of the high ground west of the area excavated. A little useful work was also done near the south-west edge. The cistern sunk here into the solid rock, measuring thirteen feet two inches by nine feet ten inches and eight feet six inches in depth, was cleared of some seven feet of brick and mud, and scrubbed clean for future use, the ground round about being dug up and levelled off to prevent the wash of the rains finding its way again into the cistern."

We shall not trespass further into the region of Mr. Bell's recent discoveries at Sigiri, it being our object to call attention to his brilliant work rather than discuss it in detail.

Our visit to Sigiri results in the very agreeable feeling that we have seen one of the most fascinating and romantic spots that the old-world scenes of any country can afford. The warm red tones of its cliffs, the beautifully worked quartz stairs of its ruined galleries and terraces, the picturesque lay of its massive ruins, the grandeur of the forest which surrounds it, and the waters of its lake, with the dark and mysterious reflections amidst the lotus leaves that o'erspread the surface, combine to form an impression that will never fade from the memory.



1872





## CHAPTER VI.

### MINNERIA.



FROM Sigiri we retrace our steps through the forest to Inamaluwa and drive thence to Habarane, which is six miles further north on the main road to Trincomalee. Here the comfortable quarters which we find at the rest-house are the more welcome after the toil of our visit to the rock fortress. It is indeed a surprise to find in that wild and sparsely inhabited part of the country such a clean and well appointed little bungalow for the use of travellers, and our satisfaction is none the less upon discovering that it is in charge of a clever servant who is an excellent cook. Having sent forward notice of our coming, upon our arrival at 8.30 p.m. we are punctually served with a dinner beyond reproach. No doubt hunger is an admirable sauce, and we arrive with a good supply, but still we are of opinion that the fare is better than the ordinary traveller could reasonably expect. These little details of the comfort afforded to visitors by the very practical provisions of the Government are not without interest, and the blessings of wayfarers are showered daily on the providence of our rulers.

Upon leaving Habarane for the lake of Minneria and the ruined city of Polonnaruwa, we quit the main road and are cast upon our own resources. For a few miles a minor road which is in course of construction serves us, and we proceed easily enough until within two or three miles of Minneria, when we have to trudge through marshes, our visit being made at the end of the wet season.

Whatever the discomfort of this may be, we forget it at the first glimpse of the lake. No words can adequately describe a thing of such exquisite beauty. Killarney and other well-known beautiful expanses of water and woodland may be mentioned in comparison, but at Minneria there are many additional charms of which climate is not the least. The islands and woodlands unexplored for a thousand years are so thoroughly things of nature. Then the creatures everywhere add to the romance; the myriads of curious birds, many of great size and magnificent plumage; the crocodiles lazily basking upon the banks, and the spotted deer often darting across the open glades. Even the knowledge that the elephant, the bear, and the leopard, though out of sight, are present in large numbers, lends additional interest to a scene which is beyond description.

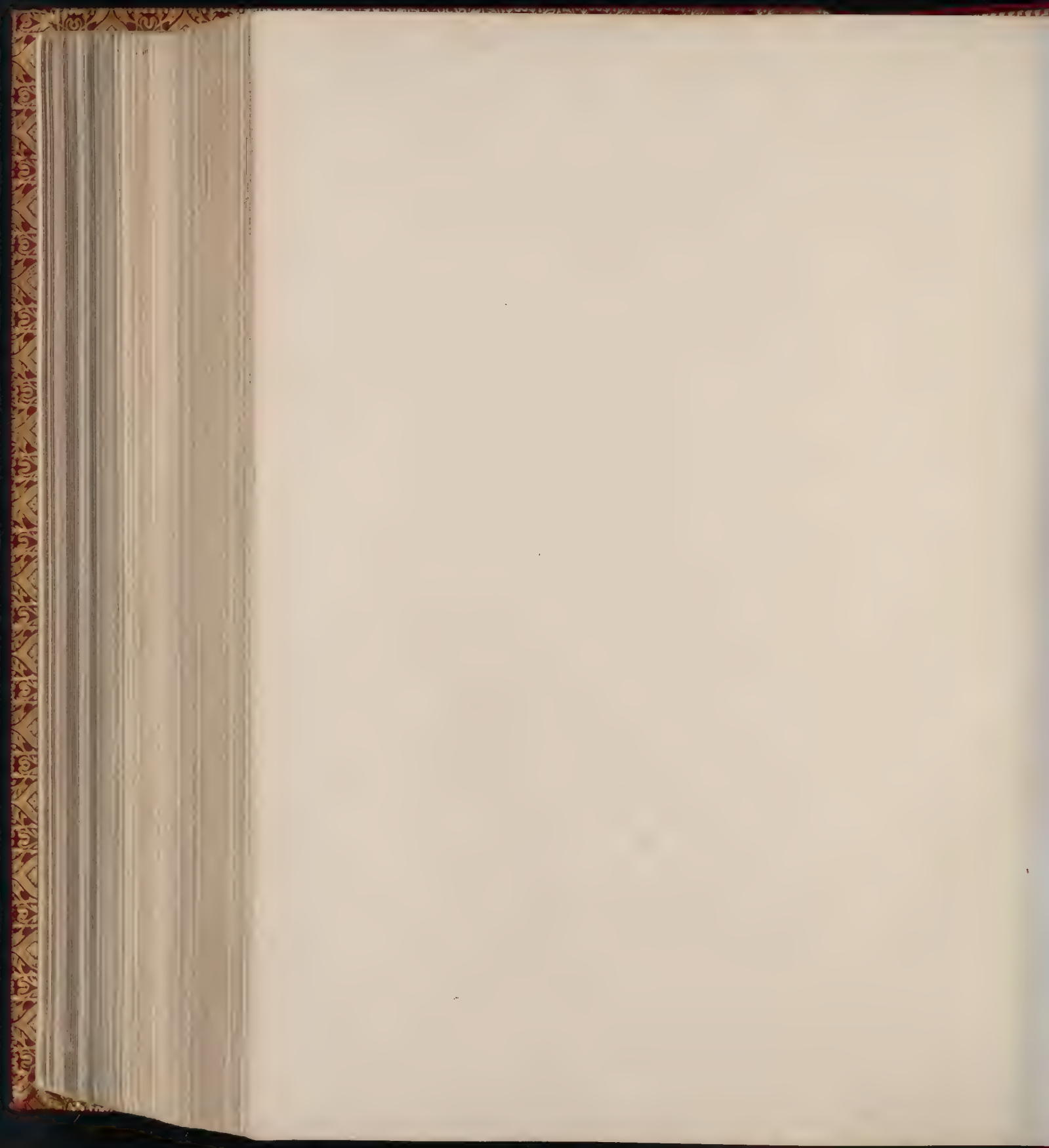
We find a modest bungalow commanding one of the finest views from the bund. It is unfurnished, but in it we take up our quarters for the night, our native servants cleverly rigging up stick bedsteads to keep us high above the floor, a necessary precaution for the avoidance of malarial fever. In such a climate protection from cold is unnecessary, but something more than a tent is advisable owing to the miasma from decaying vegetation.

There are no ruins of any importance to inspect in the neighbourhood of this lake, but the lake itself is so well worth seeing that we are glad to spend a night here both on our outward and return journeys. Its history, too, is of very considerable interest in connection with our subject generally. It is said to have been constructed in the third century by Maha Sen, to whom reference has been made at Anuradhapura. Its circumference is about twenty miles. The masonry and earthwork dams which were formed to divert the waters of the stream which fills it extend for many miles and average a height of about eighty feet.



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Nothing occasions us greater wonder or more fully attests the enormous energy of the ancient kings than the construction of these giant tanks and the numerous smaller ones dependent on them, forming a system of irrigation that established plenty throughout large districts otherwise beyond the pale of cultivation. Such works were not confined merely to the northern plains which are now so sparsely populated, but extended over the whole country. Even in the mountains of the Central Province at an elevation of six thousand feet we find remains of masonry and earthworks which were designed to divert the streams and rivers to those plains which were subject to periodical drought. There is evidence everywhere of such feats of engineering skill in irrigation matters as would in these days be a matter of pride to any nation. How they were possible in early times is only to be understood by a complete grasp of the conditions of government under which the ancient race existed.

There was undoubtedly a dense population under obligation of free labour in the king's service. They held their lands on condition of devoting a large share of their efforts to what was called *raja-karia*—king's service. Under this tenure the monarch claimed free labour for the construction of irrigation works and the building of temples and shrines. Such serfdom as this for the common good was no hardship in a country where agricultural pursuits, consisting chiefly of growing rice, could be carried on with a small demand on the labourers' time; where the tanks for storing and the channels for distributing the necessary water were so well made and so skilfully arranged that the precious fertilizer could be admitted to the fields at the exact time required and the surplus drawn off with equal ease at the proper moment. Such compulsory service was entirely for their own good, and its necessity is only too apparent at the present time when in a state of freedom it is found to be so difficult to restore the former conditions of

health and prosperity; so much so that what has been done is, as we have hinted before, the result of a half-hearted compromise whereby the people have been enticed to give a certain amount of free labour in consideration of a greater contribution by the Government.

There are still lands belonging to Buddhist temples held by tenants on the condition of supplying labour for keeping the temples in repair, or of cultivating other lands to provide funds for the temple service; but the compulsory service for the tanks which fifty years ago might have been re-introduced to the salvation of the natives is now impossible, freedom having been prematurely granted to a people whose character is still such that they need a wise system of paternal control. That the provinces now lying waste will be restored to prosperity there is little doubt, but it will be done with greater difficulty and less speedily than might have been the case under the old régime. There are some five thousand tanks to be repaired and brought into a state of efficiency before this consummation can be reached; but the good work is proceeding.

At Minneria we find an engineer officer of the Public Works Department with a large staff of labourers at work upon the several ancient lakes which it is hoped will again serve the hundreds of smaller village tanks in the large district now centred by the ruins of the once mighty city of Polonnaruwa. To this gentleman, Mr. Weinman, we are indebted for valuable assistance without which we should be unable to reach the goal of our ambition. Not only had news that the jungle tracks were impassable and that the open country was all under water reached us from the headman of the district who had told us that it was impossible to reach Polonnaruwa at that time, but the drivers of the bullocks had heard of the prevalence of the cattle disease and with the coolies were on the brink of mutiny. We were, however, determined to make the attempt, and our good friend the district engineer above





Fig. 1. Campsite.



referred to then lent us his aid in the shape of a further supply of coolies to replace the disaffected.

Once on the way the coolies became manageable enough. Our party may be seen by reference to Plate xxxvi. The scene is one of the open spaces which occur at intervals to relieve the monotony of the jungle tracks through which the journey for the most part has to be made. The rough nature of these tracks may be gathered by reference to Plate xxxvii, where one of our baggage carts seems to require the services of Hercules. Shouts of "thalu, thalu" (lift, lift) from the coolies ring through the forest as they haul the cart bodily out of the mud holes. We are struck with admiration and surprise at the power and pluck of the little bullocks, who after having fallen upon their knees in pulling their load up the steep of a torrent bed would never allow their humps to shirk the pole, but continued to push with all their might until the heavy weight behind them triumphantly emerged once more upon the level.

No less surprising is the skill of the drivers, whose keen watchfulness and ready resource are in request for three hours at a stretch, when every other minute promises an inevitable upset; at one moment they encourage their "steeds" to charge a trunk hurled across the path by some freakish elephant, and with resistless force the wheels strike and jump the obstruction; at another they crash down a steep incline amidst boulders of rock and through a stream of doubtful depth. Only, however, when the courageous little animals get literally wedged in some crevice do the eighteen coolies render any but lip service, and supplement their war whoop by real lifting.

Thus for about twelve miles we proceed in the direction of Polonnaruwa, at a pace not exceeding one mile and a half an hour. For the most part the tracks which we follow lie through dense forests, but the journey is by no means monotonous.



Apart from the incidents connected with our baggage transit there is sport to be had on the way. Spotted deer frequently bound across our path; large grey jackals put in an occasional appearance; the small black bear is there in goodly numbers; while elephants excite our wonder and curiosity at frequent intervals by their noiseless gliding off upon winding our approach, leaving evidence of their flight in fresh footprints in the soft earth. We seldom see a herd although many are near us, and if we are curious as to the size of individuals we have to content ourselves with measuring the diameter of their footprints—"ex pede Herculem."

At one point of our journey we come across some hunters of the Afghan race surrounded by their captives recently taken and still bound as shown in our Plate xxxviii. The Afghans who may be seen in the picture standing by their hut in the jungle have come to catch and export elephants to their own country. They are allowed to do this upon paying the Ceylon Government ten rupees for each elephant caught and a royalty of two hundred rupees for each one exported. There is a steady demand for them to supply the courts of the rajahs in India, and the enterprising Afghan is the man who does the business although he does not actually effect the capture. His method is to temporarily establish himself in some district where herds of elephants are known to be, and engage a party of Singhalese to capture them under his instructions. The Afghan alone carries a gun while the Singhalese are provided with ropes made from the fibre of the Kitool palm. They hide themselves near some spot where a herd is likely to come, and upon its arrival the Afghan fires off his gun merely to alarm the game. A stampede ensues and the Singhalese lasso them as they bolt. The noose flies round the leg of the beast, and with wondrous celerity the other end of the rope is coiled round the nearest large tree, and the elephant is left there until thoroughly subdued.



Two people in a wooded area.





We are now within two miles of the ancient city, and our bullock drivers refuse to proceed further, but we are determined to reach it in spite of every discouragement from all manner of persons acquainted with the district including the Dissawe or headman who resides there. We argue that where carts had been carts might go again, but are met by the reply that the rains have been greater than for years and the country is therefore impassable. We then resolve to leave the carts and proceed on foot, the coolies carrying our baggage on their heads. We are told that the journey is possible for bare-footed coolies, but that no European can walk through the mud and water. However, we proceed and even enjoy the novel experience, though we arrive only just in time to save being caught by the darkness.

No one could be more astonished at our arrival than the Dissawe, Mr. Gabriel Jayewardene, who had in several letters cautioned us against attempting to come before the wet season was quite over. His surprise did not affect the warmth of his welcome, and we were the first visitors for two years. He placed at our disposal a little bungalow in a lovely position on the bank of the Topawewa, the principal lake of the old city. The bungalow was empty and slightly out of repair, but we were so elated at the completion of our journey that we did not criticise the sumptuousness of our shelter and proceeded to make ourselves happy upon the bare floors; but the Dissawe soon laid us under further obligation by supplying us with tables, chairs, and fresh milk, besides offering for the morrow his services as cicerone.



THE DISSAWE.

## CHAPTER VII.

### POLONNARUWA.



OLONNARUWA had been a place of royal residence in the palmiest days of the older city, but it was not till the eighth century that it was adopted as the seat of government. The decay of Anuradhapura had been creeping on ever since the days of Kasyapa and the fortification of Sigiri. Internecine war fostered by rival branches of the royal house, no less than the interminable struggles with the Tamil invaders, hastened its downfall. The history of the sixth and seventh centuries is a story of bloodshed and anarchy; the murders of a dozen kings, conspiracies, and the assassination of high and low, made violent death an everyday occurrence; wholesale emigration set in; cultivation was interrupted and buildings and irrigation works alike were destroyed or neglected. At length the Tamils, taking every advantage of internal dissension among the natives, so strengthened their position in and around Anuradhapura that the only means of the Singhalese government retaining any pretence of power lay in retiring before them. These circumstances led to the establishment of Polonnaruwa as the capital and the fate of Anuradhapura was sealed, for when abandoned to the Tamils its debasement and ruin were assured. Unfortunately they were the worst type of conquerors. While overthrowing the Singhalese authority they made no attempt to introduce any order of their own, but rather encouraged and abetted every lawless effort at destruction. No wonder then at the spectacle of ruin and desolation presented by Anuradhapura after a few years of Tamil dominion.



PAWCHUATZ AT KOLCHENARUT





The new capital, however, soon made amends, and grew with amazing rapidity until in its religious buildings, its royal palaces, its lakes and gardens, it eclipsed the older city in splendour as it did in extent. It was not, however, to remain long in tranquillity. The Tamils soon made their way thither and the old struggle was repeated. Sometimes under a strong native king religion flourished and a spell of general prosperity was experienced, only to be followed by a period of disaster and destruction.

That the Singhalese should have been able notwithstanding this constant disquiet to build and maintain a city of such unrivalled wealth, beauty, and power, is proof enough of the splendid qualities of the race. For one century only, however, during the Polonnaruan epoch did they have a fair opportunity of exercising their natural faculties to full advantage. What they needed were freedom from the harassing incursions of marauders and a cessation of domestic rivalry amongst their rulers. These they obtained about the middle of the twelfth century, when there arose a genuine hero who commanded the allegiance of all his subjects. This monarch, Parakrama the Great, not only regained possession of the whole of the country by expelling the Tamils and quieting all disaffection, but even invaded India and other more distant countries. Under his rule the city of Polonnaruwa reached the zenith of its greatness, and we shall best gather the story of the desolate but impressive remains that we are about to visit by a review of Parakrama's reign as related in the Mahawansa.

We may at once say that the reader need not regard either the noble qualities or the innumerable great works which the historian assigns to this monarch as one whit extravagant or romantic, as they are fully attested by existing evidence.

In his youth we are told he was quick in the attainment of arts and sciences, and by the help of a higher wisdom he

perfected himself in the knowledge of laws, religion, logic, poetry and music, and in the manly arts of riding and the use of the sword and the bow. He seems to have studied the arts of peace equally with those of war, and it is remarkable that even before he had entered upon the campaigns that were to bring the whole country under his dominion he formed his plans for restoring prosperity to the soil. In his first speech to his ministers he is reported to have said: "In a country like this not even the least quantity of rain water should be allowed to flow into the ocean without profiting man. . . . Remember that it is not meet that men like unto us should live and enjoy what has come into our hands and care not for the people. Let there not be left anywhere in my kingdom a piece of land, though it be of the smallest dimensions, that does not yield some benefit to man."

To strengthen his hand before he entered upon the conquest of the rebellious tribes he arranged for the residence in his own palaces of the youth of all the noble families that they might grow up "familiar with the service of kings and become skilled in managing horses and elephants and in fencing."

Finding the wealth that he had inherited insufficient for the prosecution of his plans, he devised means of filling his treasury without oppressing the people. He increased the export of gems, and placed trustworthy officers over the revenue. And in order that the efficiency of his army might be improved he instituted mock battles, and personally selected the most dexterous for places of honour in the field.

When every department was perfect and his materiel of war prepared, having reviewed his army, he entered upon a series of contests with the various chieftains who still held possession of the greater part of the country. We pass over the particulars of the battles that he fought and won, our purpose being rather to follow the fortunes of the royal city.





THE WASHINGTON (FROM THE LIONS PL.)





THE OLD FARM HOUSE, NEW YORK





When the various pretenders and disaffected tribes had been subdued or won over, as much by admiration of the great Prakrama as by the force of his arms, he submitted to a second coronation, which is described by the historian in the following words:—"On that day the deafening sound of divers drums was terrible, even as the rolling of the ocean when it is shaken to and fro by the tempest at the end of the world. And the elephants, decked with coverings of gold, made the street before the palace to look as if clouds had descended thereon with flashes of lightning; and with the prancing of the steeds of war the whole city on that day seemed to wave even like the sea. And the sky was wholly shut out of sight with rows of umbrellas of divers colours and with lines of flags of gold. And there was the waving of garments and the clapping of hands. And the inhabitants of the city shouted, saying, 'Live! O live! great king!' And there was feasting over the whole land, which was filled with arches of plantains intermingled with rows of flower-pots; and hundreds of minstrels chanted songs of praise, and the air was filled with the smoke of sweet incense. Many persons also arrayed themselves in cloths of divers colours and decked themselves in ornaments of divers kinds; and the great soldiers who were practised in war, mighty men, armed with divers kinds of weapons, and with the mien of graceful heroes, moved about hither and thither like unto elephants that had broken asunder their bonds.

"By reason of the many archers also, who walked about with their bows in their hands, it seemed as if an army of gods had visited the land; and the city with its multitude of palaces, gorgeously decorated with gold and gems and pearls, seemed like unto the firmament that is studded with stars.

"And this mighty king, with eyes that were long like the lily, caused many wonderful and marvellous things to be

displayed, and adorned himself with divers ornaments, and ascended a golden stage supported on the backs of two elephants that were covered with cloth of gold. And he bore on his head a crown that shone with the rays of gems, like as the eastern mountain beareth the glorious and rising sun. And casting into the shade the beauty of spring by the strength of his own beauty, he drew tears of joy from the eyes of the beautiful women of the city. And he marched round the city, beaming with the signs of happiness, and, like unto the god with the thousand eyes, entered the beauteous palace of the king."

Peace being established and the ceremony of the second coronation over, Parakrama applied himself at once to the advancement of religion and the welfare of the people. Buddhism had been riven to its very core by heresies and distracted by the disputes of its various fraternities; the great families had been ruined and scattered; crowds of poor were starving without any regulated means of relief; and the sick were absolutely uncared for. The king first brought about a reconciliation of the rival religious brotherhoods, a task in which his predecessors had for centuries failed, and which cost him more labour than the re-establishment of the kingdom. He erected alms-halls in every quarter of the city, making them beautiful with gardens, and endowing them with every necessity for the poor. He next built hospitals for the sick, in whom he took great personal interest, being himself a skilled physician. These were equipped with a staff so ample that no sick person was at any moment left without an attendant; and the king himself was their visitor, showing great pity and enquiring fully of the physicians as to their manner of treatment, oftentimes administering medicine with his own hands. Thus did his great natural kindness of heart endear him to the people.

Having secured the happiness of his people so long oppressed, he proceeded to enlarge and adorn the famous city





THE BUILDING - 1880







Angkor Wat, Cambodia, showing the main temple and surrounding forest.





of Polonnaruwa. With a keen determination that the works upon which he was about to spend great treasure should not suffer the fate of those of his predecessors which were so frequently plundered by the invader he turned his attention especially to the question of fortifications. He placed a chain of massive ramparts around the city and within this three lesser walls. There is not much doubt of the existence of these, and their eventual discovery will be a subject of great interest to future explorers.

Although Parakrama is credited with such genuine solicitude for his people that his memory even now is greatly revered, he was not less mindful of his own temporal comforts. He built for himself the *Vejayanta*, a palace of great splendour. It had seven stories, and its thousand rooms were no less remarkable for the massive and beautiful pillars that supported the floors than its roof which was surmounted by hundreds of pinnacles wrought in precious metals. The furnishing was equally sumptuous, from carpets of great value to the tables inlaid with ivory and gold.

The religious buildings erected by him during his reign of thirty-three years were very numerous, and for the most part of colossal proportion. Amongst them as showing the king's toleration of all religious systems is mentioned one for "propitiatory rites to be performed therein by Brahmans"; as well as a circular house "where he himself might listen to the *jātakas* of Buddha, read by the learned priest who dwelt there."

Nor were places of entertainment omitted. He built theatres glittering with golden pillars and delighted the assemblage with paintings representing scenes of their hero's exploits; halls of recreation in which it seemed "as if the hall of assembly of the gods had descended to the earth, and the manners and customs of the whole world had been gathered together into one place."

The native chronicle refers to a temple built in the reign of Parakrama for the relic of Buddha's tooth, but neither of the ruins yet discovered can be positively identified as the one mentioned. It is said to have shone with roofs, doors and windows of gold and countless works of art both within and without, and to have been ornamented with canopies of divers colours. "It was like unto the palace of the goddess of beauty, and shone with a lustre so great that all that was delightful on earth seemed to have been gathered together and brought into one place."

The Mahawansa has also many references to the pleasant parks and gardens of the city in which the ornamental baths so frequently met with amongst the ruins were a special feature. One of the gardens is said to have been famous for "a bathing hall that dazzled the eyes of the beholder, and from which issued forth sprays of water conducted through pipes by means of machines, making the place to look as if the clouds poured down rain without ceasing."

Most of the remains of the city thus nobly enriched by the greatest of Singhalese kings are buried beneath many feet of soil or hidden in the dense forest that has overgrown the many thousands of acres over which they extend; but by the assistance of our good friend the Dissawe and his peace officer we are enabled to find all those which have been made accessible. The dagabas have all the characteristics of their prototypes at Anuradhapura less the charm of greater antiquity, so we will not repeat descriptions already given, but merely remark that they are numerous and in some cases of enormous dimensions. We shall find more advantage in interesting ourselves in those ruins which are distinctly characteristic of the mediæval city.

First, let us glance at the Jetawanarama temple, perhaps the most imposing pile remaining (Plates xxxix, xl, and xli).







It is a building of one hundred and seventy feet in length with walls about twelve feet thick and eighty feet high. Though built of red brick it appears to have been plastered with chunam, which still adheres in patches, as may easily be seen by reference to Plate xxxix. This is a view from the east showing the entrance between the two polygonal turrets. The warm tints of the crumbling bricks interspersed with lighter patches where the polished chunam still remains have a pleasing effect in the masses of green forest around, the complete scene when suddenly bursting on the sight being perhaps the most impressive we shall meet with. The dilapidated figure of Buddha, sixty feet high, opposite the entrance, gives a crest-fallen appearance to the whole. The exterior decoration of the building is distinctly Hindu in character, which is the more strange when we consider that the Jetavana, after which this temple and its adjoining monastery are supposed to be built, was the famous temple of Buddha himself. But the curious mixture of Hindu character with that which is purely Buddhist is a special feature of the Polonnaruwan buildings. The cause is rather difficult to decide. It may be due to the influence of the victorious Hindus who at intervals held the island during several centuries combined with the broad eclecticism of Buddhism, but it is a question too abstruse and speculative to enter upon here at length.

There are doubtless beneath the soil foundations of many noble buildings around this temple. The native chronicle refers to eight stately houses of three stories built for the priests, and for the chief priest a mansion of great splendour containing many halls and chambers, also seventy image houses of three stories, besides a great number of lesser halls and libraries.

The Thuparama illustrated by our Plates xlii and xliii is no less interesting and picturesque. It is an oblong brick building with a square tower. The walls are very massive, and for the



most part quite five feet thick. It was to some extent explored by Mr. S. M. Burrows in 1886, and the following is an extract from his report to the Government:—"The entrance to and interior of this curious building was almost entirely blocked up with fallen masonry and other débris. This has been removed at a considerable cost of labour, for most of the fallen blocks of masonry were so large that they had to be broken up with the pickaxe before removal was possible. But the labour was well expended, for the inner and principal shrine is one of the very few buildings remaining to us in either capital with a perfect roof; certainly the only building of such a size, and it presents a very remarkable example of the dimensions to which the false arch was capable of attaining. The fragments of no less than twelve statues of Buddha (none quite, though some very nearly, perfect) were found in this shrine, while at the foot of the large brick statue of Buddha which stands against the western wall a large granite slab or stone seat ('gal-ásanaya') was uncovered, with an excellently preserved inscription running round its four sides."

The following is a translation of the inscription referred to:—

"His Majesty, Kálinga Chakrawarti Parákrama Báhu, who was a descendant of the Okaka race, having made all Lanka's isle to appear like a festive island, having made all Lanka like unto a wishing-tree, having made all Lanka like unto an incomparably decorated house, having subjugated in war Sitá, Choda, Gauda, &c., went to Maha Dambadiwa with great hosts; and seeing that because of his coming kings and others left their countries and came to him for protection, he treated them with kindness and stilled their fears; and having met with no rival after his landing in Dambadiwa, he erected pillars of victory, and again came to Lanka's isle. Lanka having been neglected for a long time, he erected alms-houses at different places throughout the whole of Dambadiwa and Ceylon; and on his return spent ever so much treasure on mendicants. Not being content with all this, he determined on a distribution of alms four times in every year, and by (giving) gold, jewels, cloth, ornaments, &c., having extinguished the poverty of the inhabitants of the world, and done good to the world and to religion, this is the seat on which he sat to allay body weariness."

The Thuparama is suffering greatly from the inroads of vegetation. Parasitic plants take root in the crevices, and







growing into great trees rend the walls. Our Plate xlv serves to show how they creep over the brickwork and push their way into great masses of masonry. This picture of a spot called Kotuwa, or the Fort, is introduced merely to show the disruptive effect of trees on the brickwork. The building may or may not have been a fort. Its massive walls, which are all that is left, have no doubt suggested the name.

The Sat-mahal-prasada, or palace of seven stories, is another building the origin of which is veiled in mystery. Statues ornament each storey, and there are traces of a staircase within, but it does not appear to lead to the summit, which can only be reached from without by means of ladders. There is an exterior flight of steps leading however only to the top of the first storey.

The most venerable of all the relics of Buddha, the tooth, experienced so many vicissitudes and translations during the Tamil wars that the stories of its various hiding places, and the temples built for its reception, as recorded in the ancient chronicles, are somewhat confusing. In the account of Parakrama's foundation at Polonnaruwa (see page 114) we read of the beautiful temple he built; and again very little later the historian tells of the temple built for it in the same city by Nissanka Malla, who came to the throne A.D. 1198, only two years after Parakrama's death. And as there are other allusions to the arrival of the tooth at Polonnaruwa at a later date, it may well be inferred that it was at various intervals removed for safety. It is curious, however, that both Parakrama and Nissanka Malla should have built magnificent temples for the same object about the same date, and to which of these kings to ascribe the building known as the Dalada Maligawa at Polonnaruwa, the remains of which present the most beautiful specimen of stone work yet discovered (see Plate xlvi), it is difficult to decide. The Mahawansa says that Nissanka "built

of stone the beautiful temple of the tooth-relic," and what we see is generally attributed to him; but possibly the earlier description refers to the same building, although it is generally supposed that Parakrama's shrine was a curious and elaborate circular building known as the Wata Dágé, and that a second temple was built for the tooth by Nissanka.

It will be noticed from our Plate that the stone work is in beautiful preservation considering its age. The roof has gone, but the mouldings and toolings of the granite have scarcely suffered at all from their exposure of seven centuries.

One of the most interesting of the discoveries at Polonnaruwa is a rock temple with three colossal figures and a shrine carved out of one huge boulder of dark brown granite (Plate xlvii). This is known as the Gal Vihara. In spite of appearances these figures are still part of the rock in which they were hewn. The work is very cleverly done, and especially the recumbent statue of Buddha, which is forty-six feet in length. The head rests upon the right hand supported on a bolster into which it sinks very naturally, suggesting nothing but perfect repose; the folds of the robe are also carved with equal fidelity. The erect statue is thought to represent Ananda, the favourite disciple of Buddha. It is twenty-three feet high, and stands on a pedestal ornamented with lotus leaves. Beyond this is the entrance to the temple itself, and within an altar and an image of Buddha in sitting posture, all carved out of the same rock in similar high relief. The shrine has been profusely decorated and coloured by modern devotees. At the farther end will be noticed a large sitting statue of Buddha, the figure alone being fifteen feet high. It is a most elaborate work, with a background of carved pagodas, and the pedestal is ornamented with a frieze of lions and quaint emblems. There is no doubt as to the date of this striking and curious specimen of rock temple, as it is referred to in the Mahawansa as the work of the great Parakrama.





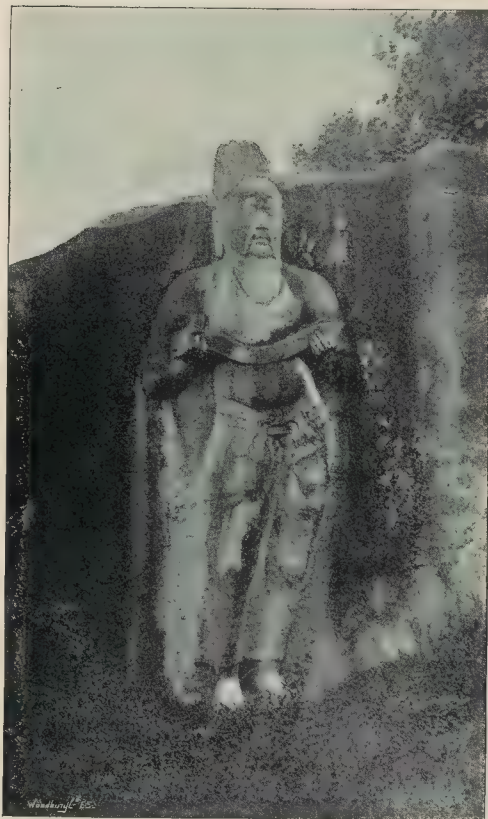
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A complete description of even those ruins that have been discovered in the explorations that have been made with such limited resources is beyond the scope of the present work. How many still lie hidden in the dense forest it is impossible to say, but when we look at the records of those only which were built during one or two of the most prosperous reigns we cannot help being impressed with the possibilities of the great "finds" that will be made when the whole province is again cleared and brought under cultivation. Then railways will convey thousands of visitors from every part of the world to these ancient cities which will surely find their rightful place among the monuments of the world.

We must not take our leave of the Polonnaruwan remains without a glimpse at one which seems to deserve a parting glance. A walk of a little more than a mile along the lofty embankment of the Topawewa, one of the most remarkable instances of the highest art concealing itself, and more beautiful



STATUE OF KING PARAKRAMA.

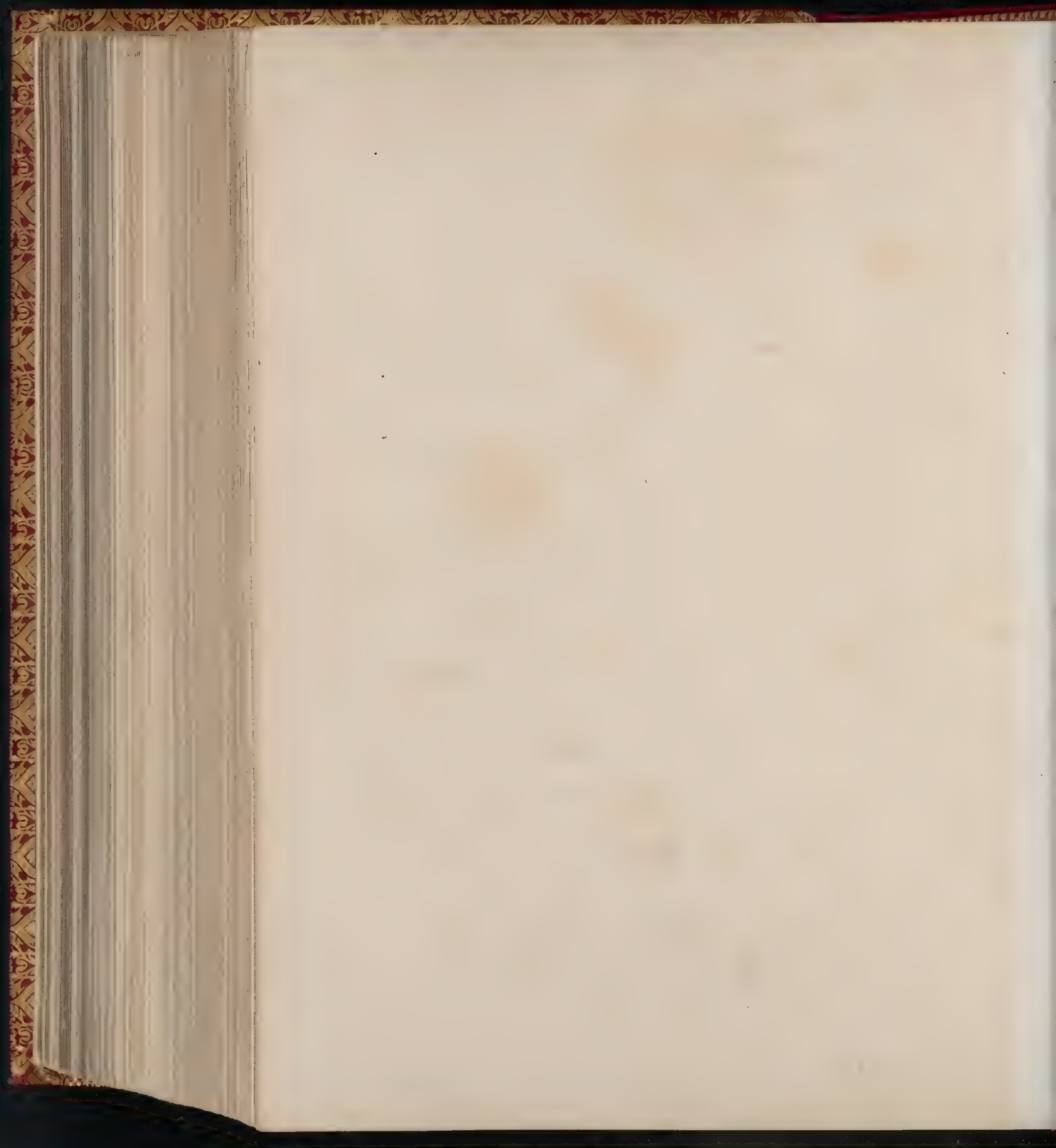
than ever now that it has been left for so many centuries to the great artificer, Nature, brings us to a large hummock of rock abruptly rising from the plain. In this rock is a striking statue of King Parakrama carved, like that of the recumbent Buddha, in the solid rock. The monarch, who raised most of the temples and monuments of the city, stands with his back to his great works holding an ola, or palm leaf book, in his hands as if at the end of his glorious reign he had found in the study of the Buddhist scriptures his final consolation.

With the death of Parakrama in 1197 the power of the Singhalese nation began to decline. For a few years only at the beginning of the thirteenth century was the country again under capable government. The prosperity and wealth to which the city had attained only served to excite the rapacity of invaders. The Tamils, twenty thousand strong, under a chief named Magha took Polonnaruwa in the year 1215 and laid waste the whole country. "This Magha," says the Mahawansa, "who was like unto a fierce drought, commanded his army of strong men to ransack the kingdom of Lanka, even as a wild fire doth a forest. Thereupon these wicked disturbers of the peace stalked about the land hither and thither crying out boastfully, 'Lo! we are the giants of Kerala.' And they robbed the inhabitants of their garlands and their jewels and everything that they had. They cut off also the hands and feet of the people and despoiled their dwellings. Their oxen, buffaloes, and other beasts they bound up and carried away forcibly. The rich men they tied up with cord and tortured, and took possession of all their wealth and brought them to poverty. They broke down the image houses and destroyed many cetiyas. They took up their dwellings in the viharas and beat the pious laymen therein. They flogged children and sorely distressed the five ranks of the religious orders. They compelled the people to



京都府京都市上京区西ノ京の西ノ京の西ノ京





carry burdens and made them labour heavily. Many books also of great excellence did they loose from the cords that bound them and cast them away in divers places. Even the great and lofty cetiyas they spared not, but utterly destroyed them, and caused a great many bodily relics which were unto them as their lives to disappear thereby. Alas! alas! Even so did those Tamil giants, like the giants of Mara, destroy the kingdom and religion of the land. And then they surrounded the city of Polonnaruwa on every side, and took Parakrama Pandu captive and plucked out his eyes, and robbed all the treasures that were therein with all the pearls and precious stones."\*

After this the Tamils ruled for many years, and in their struggles with the natives continued the policy of destroying their works of irrigation as the surest means towards their end. Disease followed quickly in the wake of hunger, laying waste and depopulating the country. A semblance of native government was kept up at the various places to which the remaining tribes rallied from time to time, till the year 1552 first—at least in this era—saw the white man on the shores of Lanka.

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\* The quotations from the Mahawansa in this chapter have been taken from the translation of Mudaliyār L. C. Wijesinha.





## CHAPTER VIII.

### THE ROCK TEMPLES OF DAMBULLA AND ALUWIHARI.



IT remains now only to retrace our steps to Colombo, and to visit on the way the famous rock temples of Dambulla and the Aluwihari at Matale, which date from the first century B.C. In their natural state they were selected as hiding places by King Walagambahu upon his being driven by the Tamils from his throne at Anuradhapura. After fifteen years of exile he regained his throne, and in gratitude for the protection they had afforded him transformed them into temples.

Those at Dambulla are a series of five natural caverns entered from a ledge near the summit of a huge boulder of dark gneiss five hundred feet high and two thousand in length. The ascent is made by a steep but picturesque stairway cut in the natural rock. At the top of this a landscape bursts into view that apart from the interest of the temples would well repay a more toilsome climb. Ranges of mountains stretch away over the Kandyan province in the dim grey distance; the rock of Sigiri rises in solitary grandeur from the dense forest to the east; and beneath us lie the rice fields granted by the ancient kings as the endowment of the temples.

Our Frontispiece gives some idea of the formation of the ledge and overhanging rock above the entrances to the caves. It is, however, difficult to get a photograph at all owing to

the short distance which it is possible to recede. This ledge where we see three monks standing extends only to the tree on the left and ends in a precipice. We see the rude entrances to the caves on the right. They are, of course, modern, and like all attempts at restoration in this period are totally out of character with the place. But the scene presented on entering is imposing, though weird and grotesque. We notice at once a strange mixture of Brahman and Buddhist images and pictures. Here is Vishnu in wood standing opposite to a colossal figure of Buddha recumbent in stone forty-seven feet long and carved out of the solid rock. As soon as the eye gets accustomed to the dim religious light we notice that the walls are highly ornamented, and we learn from the monks that some of the frescoes are nearly two thousand years old.

In another compartment called the Maha Vihara there is a statue of King Walagambahu, and upwards of fifty others mostly larger than life size, many being images of Buddha, though Hindu deities are not neglected. This cave is the largest and grandest of all. It is about one hundred and sixty by fifty feet, and at the entrance twenty-three feet high, the roof sloping gradually down as we go further into the chamber till at the back its height is but four feet. The student who is interested in the relation between Buddhism and Hinduism will remark a very curious blending of the symbols of both in the frescoes with which the walls and ceilings are literally covered. Not less noticeable are many historical scenes, among them the famous combat between King Dutthagamani and the Tamil prince Elara, to which we have already referred. There are besides many quaint representations of earlier events, amongst which the most curious is perhaps the landing of the Singhalese under Prince Wijayo B.C. 543. The size of the fish who are popping up their heads above the waves and menacing the ships is that affected by all the ancient hydrographers.

The other two chambers are of the same shape though smaller, and are furnished with a plentiful supply of objects of worship, from the usual cyclopean monolithic Buddhas to smaller images of the Hindu deities.

Few visitors enter these caverns without being greatly impressed by the strange and eerie sight which seems to increase as the eyes get more accustomed to the dimness, while some are even haunted by the memory of the uncanny vision.

There are many interesting inscriptions on the bare face of the rock, one of which is an ordinance that when absolute grants of land are made such dispositions shall not be recorded on palm leaves, which are liable to be destroyed, but shall be engraved upon plates of copper, to be imperishable through all ages. This ordinance is attributed to the great Parakrama, and it sometimes happens even now that a copper title-deed figures in the law courts of Colombo as evidence in disputed cases of ownership.

Leaving Dambulla we pursue our homeward journey for some thirty-five miles until just before reaching Matale we turn aside to the rock temple of Aluwihari, which claims our attention both as an extremely picturesque spot and one to which is attached considerable literary interest. We take to a jungle path off the main road till we come upon a flight of stone steps which lead to what appears to have been originally a cleft in the rock (see Plate iii). On the left side runs a verandah, a modern tiled erection, which conceals the entrance to a cavern sacred as the scene of King Walagambahu's convention of monks in the first century B.C., at which were transcribed the sayings of Buddha hitherto preserved only by tradition. The object of the convention was, however, not confined to the mere committal to writing of the master's words but had in view also the provision of means of com-



bating the heresy of the Abhayagiriya fraternity, which, as we have remarked in a previous chapter, was then causing serious trouble at Anuradhapura.

To the enlightened Buddhist this secluded and comparatively unpretending cavern must be of infinitely greater interest than the Temple of the Tooth or the Thuparama itself.

Protected by the verandah and painted on the exterior of the rock are some interesting frescoes with a striking resem-



FRESCOES AT THE ALUWIHARI ROCK TEMPLE.

blance in idea as well as in execution to the rude mediæval illustrations of the punishments awaiting the impious in a future state. Such representations are found in most Buddhist temples.

And now that we have made the round of the ruined cities we cannot but be painfully impressed with the meagre knowledge that is at present at our disposal. Only the merest fringe of this

great subject has been touched. We have followed in the wake of pious devotees and of a sympathetic Government who have, no doubt, spent considerable sums in such work of renovation and exploration as has already been accomplished. But this is merely infinitesimal. The trackless jungle still covers the greater part of the huge cities of Anuradhapura and Polonnaruwa, while other remains of its glorious past are scattered here and there all over the island. The work of exploration proceeds slowly; more funds are needed, and these can only be expected from Government sources. Not that the Buddhists of to-day are indifferent to the monuments erected by the piety of their forefathers. At the present moment a scion of the royal house of Siam is devoting a large fortune to the restoration of the Miriswetiya Dagaba at Anuradhapura; but it is hopeless to expect that the equally costly work of laying bare the buried remains can be carried out by the private enterprise of individuals.

Should it be the good fortune of this unpretentious account, of whose many imperfections no one is more conscious than the author, to arouse the interest of those to whom the ruined cities are unknown and to quicken that already existing, the object of this volume will be amply realised.









[1362-373]



